

THE
Countermine:

Or, A short, but true

DISCOVERY
OF THE

Dangerous PRINCIPLES, and secret PRACTICES
OF THE

DISSENTING PARTY

Especially the

Presbyterians :

SHEWING

That Religion is pretended,
but REBELLION is intended.

And in order thereto

The Foundation of MONARCHY in the STATE,
and EPISCOPACY in the CHURCH, are Undermined.

The Fourth Impression with Editions.

2 Tim. 3. 6, 9. For of this sort are they that creep into Houses. But they shall proceed no further; for their Folly shall be manifest unto All men.

By *J. Nalson*, LL. D. *K*

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THE
COMMUNION

OF A
DISCOVERY

OF A
DISSENTING PARTY

IN THE
REPUBLIC

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THE

Introduction.

IT hath generally been the Fate of such persons as have adventured to speak bold Truths, to suffer, even, for their too much Charity: and the following Papers had too much of that presaging and *mordacis veritatis*, to permit the Author to hope for impunity, if ever the Dissenting Faction should advance so much in Power, as to be able to revenge, what they could not refute; He well knew their temper, that they never forgive any who have offended them, unless they keep out of their reach; and that they had not been educated or accustomed to say the *Lord's Prayer*: And in truth he had the silly vanity to fancy, that, like *Paris*, he should shoot them, as he did *Achilles*, (whose heart it seems for all his valour, lay very near his heels) and that they should not be able to make

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any discovery from what Quiver the Arrow was taken ; and in this confidence he hugged himself, and laugh't in his Sleeve, to think how the *Hornets* into whose Nests he had conveyed the fire, would buz about, to find where to fix their stings.

But by a little accident, the poor *Engineer* was drawn out of his safe retrenchment, and as innocently discovered, as he thought he was securely concealed ; for a young Gentleman, a near Relation, walking in the Room, as the Author was sealing up the Pacquet wherein was the Copy, in order to the sending it to *London* to be Printed, he got a glancing view of the running Title ; and after the Book came abroad, happening to be in some company, where an inquiry was made who should be the Author, and one present fixing it upon Dr. *Marchmont Needham*, the young Gentleman innocently, thinking he should not do Justice, if he let it pass so, and having no manner of precaution, he fairly laid the Child at the right Door, and positively averr'd to the Company who was the true Parent, and

and to convince them, declared by what accident he came by the discovery: after which it was no longer a secret, but run from hand to hand, without a possibility of stopping it.

The *Faction*, who found themselves severely, because truly, exposed by the *Characters* there given, and alarm'd at the unexpected firing of a Beacon, which gave the whole Nation warning of the Invasion, which they were about to make upon the Government both Civil and Ecclesiastical, were infinitely gall'd and netled at it; and so much the more, as they saw there was no fence for a Flail, no tolerable answer to be made to a Book, which in a manner wholly consisted in matters of Fact; and those matters too, so easie to be proved upon the *Dissenters*, that it was obvious to every observation, even at the first view and reading, that those were their very Doctrines, Principles and Practices, throughout the Nation, which were there detected; and as plain and easie to be foreseen, That Sedition, Disorders and Rebellion were the natural, necessary, and unavoidable effects

and consequences, of their dangerous Positions and restless endeavours, if some timely application, or some miraculous Providence did not give them a check.

They therefore wisely thought it worth no other Answer, than the old thred-bare Calumny, which they so liberally bestow upon whatever is Orthodox or Loyal; and contented themselves with confuting it by whole-sale, reporting it to be written by a *Papist*, and *that* they knew in the opinion of their *Party* would write Hell and Damnation upon it; as sure as if it had been written by a Cousin german of the *Devils*; and I am confident most of their wise Disciples would no more have dared to look into it, than it it had been one of Dr. *Faustus's* Books of Conjunction, and that every leaf had been charged with an infernal Legion, and *Mephistophiles* ready upon the opening of it, to bring them all about their Ears for Employment. And indeed this was a favour the Author expected from them; lying and slandering at all adventures, even the most unknown Persons, especially

cially where it may be serviceable to the interest of the *Party*, and the *Good Old Cause*, being a sort of ingenuity and breeding particularly familiar to these great Pretenders to truth and sanctity: only sweet Mr. *Richard Baxter*, who rather than stick out at scribbling, will write the Right hand against the Left, and I am perswaded, if Men were to be duck't for scrawling, as Women are for scolding, would like the Jailors wife, have the Pen in one Hand and Paper in the other above Water, though his Head were under; Even Mr. *Baxter* himself being zealous for the Cause, having fag-gotted up a world of Books to answer in a *Title Page*, and among the rest the *Countermine*, for hast or brevity, is pleased to pass it over and say never a word; and yet his *Reverence* has told the world, he has answered it: Just like the *Porter* who was sent to a Gentle-mans Chamber with a Note, and ordered to bring an Answer; who returning for his Groat, being asked for an Answer; yes, quoth he, I had an answer: well, and what was your answer, what said the Gentleman to you? Why, saith

the *Porter*, he gave me an answer ; and being further prest, with this Question, What did he say to you ? why, replied the learned *Porter*, according to Mr. *Baxter's* way, He said just nothing at all, and that was his Answer.

But, notwithstanding all their little Arts and great Envy, those Papers had the good fortune to meet with a more favourable reception from all honest and ingenuous Loyal Men, than possibly they could in justice either hope for, or pretend to ; and the importance of the truth, together with the loyalty of the intention, made some compensation, for their other defects and imperfections ; nor was it long before the actions of the *Faction* began to make it visible to the Nation, how necessary a State, as well as Paper *Countermine*, was, to obviate the wicked and desperate designs, which the *Dissenters* had so long, and so industriously as well as secretly been compassing, contriving and carrying on, to blow up the Government both in Church and State.

And so near the hearts of the *Party* did the revenge which they owed the Author

thor of those Papers lye, that he was the very first person, of whom they thought fit in the Parliament which met at *Westminster* the 6th. of *March* 1678. to make a publick example ; thereby to inform others, *To be wiser, than to be Honest and Loyal.* It is true indeed that the Author had a little before that Sessions, written a sheet, under the title of a *Jesuit from Paris, to his Correspondent in London*, which by anticipating the designs of the *Faction*, and shewing that the *Dissenters* were taking the work out of the *Papists* hands, and were upon a more expeditious Method to ruine and subvert the Government, stung them extreemly ; but, as a leading Gentleman of the then House of Commons informed the Author while he was in custody, and complaining of the hard measure he received, having never in his whole life done any thing to his knowledg, but what he believed, as well as others, was honest, and loyal, and for the service of the *King* and the Church. Why Sir, said he, how can you imagine, but that your forestalling of our Market, and telling the world beforehand what

we intend to do, must needs vex and exasperate us extreamly; but then to lay your Finger just upon the sore place, and tell us, that our falling foul upon the Church, and Ministers of State, would so imbroid us, as must necessitate our Dissolution, was by no means to be indured; for indeed they endeavoured to have it believed, that the *King* durst not dissolve them, thereby to animate their own, and discourage the *loyal Party*: but, added he, Sir you were the Author of the *Countermines*, and now they have gotten you into their hands, they will lash you to some purpose. Which truly, to do them justice, which is more than they either did the *King*, the Nation, themselves or me, they did very effectually by six Weeks Imprisonment, and the extraordinary charges and Fees, which *Topham* the Serjeant at Arms, and his Spunge Wood the Messenger exacted from me, though I imagine Mr. *Topham* being one of the *Kings* Sergeants within the Statute of 13 R. 2. Cap. 6. did not do it by vertue of that Law, which saith in favour of the *Kings* Litige people, *That the King prohibiteth them,*

them, viz. Sergeants at Arms, to meddle with any thing that toucheth not their Office. And that they do no Extortion, nor Oppression to the people, upon pain to lose their Office, and to make Fine and Ransome at the Kings pleasure, and full satisfaction to the Party. Which last clause the Author recommends to Mr. Tophams consideration in the intervall of Parliaments, and of which he may possibly hear farther from the Author and others in due time; and so may another Gentleman, who was very zealously busie by subornation, to have something sworn against me which was Capital; and a third, who posted a Letter into the Country to the *Dissenters* of my Parish, that they should muster up what Informations they could against me, and send them up to him, for now was the time to do my business, though it has so happened since, that the Gentleman has done his own; and the Country Conventiclers were not such good Masters of Subornation, as to venture to atacke the reputation of a person, who had never done them greater injury than in his endeavours by force of Argument to undeceive them.

Losers

Losers they say may have leave to speak, and the Author, as he is a Freeman, and a Freeholder of *England*, would gladly for his own sake and those of the same Rank with him, receive information and satisfaction by what authority contrary to *Magna Charta*, as he conceives, both as he is a Clergyman and a Freeman, he was imprisoned by those persons who are his, and the rest of the Freeholders of *Englands* Representatives: for the words of the *Magna Charta* Chap. 29. are plain, That no Freeman shall be imprisoned, &c. or any way destroyed, *Nisi per legale Judicium Parium*, but by the ordinary process and course of Law. And it is to little purpose, that the Freemen are secured against arbitrary power in the *King*, if they be not so too, from their fellow Subjects; and if a man must be a slave, he is a fool that would not chuse to be so to one Man of Gods appointment, rather than to five hundred of his own chusing.

Now if the Freeholders Representatives in the Commons House have such a power of Imprisoning and destroying Freemens

Freemens Estates by exaction of Arbitrary Fees, &c. they must derive that Authority either from the *King*, by whose Writ they are chosen and called thither, or from the Freemen who elect them and send them as their Substitutes to serve in the Commons House as their Representatives.

That they derive no such power from the *King*, is evident by the *Writ of Summons*, which commands them to come to the Parliament, *Plenam & sufficientem potestatem habentes ad faciendum, & consentiendum hiis quæ de Communi Consilio (favente Domino) coordinari contigerit, &c.* Having full and sufficient power to do and consent to those things, which by joynt consent, with Gods leave, shall happen to be there accorded. And here I am assured is not one syllable empowering the Commons separately from the Lords to imprison or punish their Electors by exaction of Fees, &c. It is true that as they are in some sort the Grand Inquest of the *Nation*, they may present Offenders, and desire that they may be brought to a legal Tryal, either before the *Lords in Parliament*, as the
supreme

supreme Judicature of the *Nation*, or at Common Law before the *Judges* in any of his Majesties Courts at *Westminster* or elsewhere. And what other power they may have over their own Members by the *Lex Parliamenti*, is not my province to inquire or determine; it is enough that to me it does not appear that as a separate Body from the Lords, they have by any Authority derived from the *Kings Writ*, any power to imprison or punish their fellow Subjects the Freeholders of *England*, who chuse and send them thither to serve as their Substitutes and Representatives in the Commons House of Parliament.

And as certainly if they have not any power over the liberty of their fellow Freemen, by the *Kings Writ* and Authority, nor by any Statute Law, they have none at all. For the *Freeholders* who chuse them out of their own number, cannot give them more or greater power and Authority than they have themselves; for it is a most certain and undisproveable truth, *Inter pares non datur potestas*; Where Men are equal, another person hath not more Authority over
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over me than I have over him ; and *Nil dat quod non habet*, I can never bestow that upon another which I have not my self : there is no way to make a Silk Purse of a Sows hair. And I am very well assured, that all the *Freeholders* of *England* in a Lump, though they have never so much a Months mind to it, have not *eo nomine*, as *Freeholders*, the least shadow of power to imprison my person for an Hour, or exact 2d. from me, but that I shall have a very good remedy at Law against them, a verdict and sufficient Damages as well as Costs of suit against them, alwayes provided that it be *Per legale Judicium Parium*, and that there be no true Protestant *Ignoramus's* in the Pannel.

But if there were no other Argument against this way of procedure, it seems perfectly contrary to the unrepealable and eternal Law of *Reason and Nature*, that any person or persons should have a power of Punishing, who have no power of making Reparation to injured Innocence. Now suppose upon an Information a Gentleman is brought to his knees before his Representatives,
and

and upon full hearing proves not in the least guilty of the Crimes whereof he is accused, and his Accuser is a Member of the House, and by virtue of Privilege sacred *in sacula seculorum*, and one of his Judges too into the bargain; who now shall make him reparation for his losses of Liberty, Time, Mony and Reputation? who shall make his Posterity satisfaction for the infamy of being a recorded criminal in the Journal Book? The whole House and every individual Member think themselves under no manner of obligation to do it, for what is every mans work is no bodies; nor indeed can they by their own Authority do it, or compel the Informer, without the assistance of the Common or Statute Law, by Action commenced in some Court of Judicature. Whereas all other Courts have a power within themselves by virtue of the *Kings* supreme Authority, as well to give Damages, and compel Informers to make Reparation to the Innocent, as to acquit them, or punish the Criminals. But Divine Justice has in some measure taught me not to seek to carve my own revenge,

revenge, since the other day I saw Mr. *Trenchard*, the person that informed against me, and moved the House to have me sent for in Custody, sent by a Warrant to the Tower of *London*, in *salva Custodia* for High-Treason. Who had he followed the conduct of his better *Genius*, believed what I writ honestly, and let me be at quiet, he and the whole Party might, to my great satisfaction, have escaped this danger, and proved me a false Prophet at a cheaper and more advantageous rate by far, than that which they have taken to prove me a true one, at no less price than their own Lives and Fortunes.

Nor will it now seem strange at all that the storm of their displeasure should be levelled and fall upon so inconsiderable a head; when it is considered that the wicked Principles, and Rebellious intentions of the *Dissenting Faction* were by that Head and Hand exposed to the view of the Nation, and the Vizard of *Religious Sanctimony*, (under which they covered the hideous Face of the blackest Treasons and Conspiracies,) was thereby pulled off, and in truth as they have

have managed their affairs, they have taken immortal pains to verifie every title of the *Countersmine*, and to justifie the truth and honesty of the Author, having by all their late actions, but more particularly by this late discovered execrable conspiracy, made it evident beyond doubt or contradiction, that it was, *A short but true discovery of the dangerous Principles and secret Practices of the dissenting Party, shewing that Religion was pretended, but Rebellion intended.* And that this may most demonstratively appear, Let us take a short view of the actions of the *Party* for about this last 20 years or something more.

There is nothing which the *Dissenters* seem so much to value themselves upon, as their being so instrumental, as they always boast, in his *Majesty's* happy restoration: and mighty angry they are that they may not have the liberty to send him again to travel; and a thousand Reproaches have been thrown upon him, as if he had not come out of the debt of the *Faction*, for this excessive act of Grace they pretend to have done him; but one of the most daring and insolent,

insolent, is that which was published under the *Title of a just and modest Vindication of the Proceedings of the two Westminster Parliaments*, being in truth a most seditious and virulent *Pamphlet*, against the Kings Gracious Declaration of the causes that moved him to dissolve the *Oxford Parliament*, wherein the modest *Pamphleteer*, does with the utmost impudence accuse the *King* of the breach of all the obligations of Honour, Justice and Conscience; thereby to debauch the Subjects from their Duty and Allegiance. For, saith he, *pag. 29.* *All obligations of Honour, Justice and Conscience are comprehended in a grateful return of such Benefits as have been received; and,* adds he immediately, *Can his Majesty believe, that he doth duely repay unto his Protestant Subjects, the kindness they shewed him, when they recalled him from a miserable helpless Banishment, and with so much dutiful affection placed him in the Throne, &c.* Now will I make it appear, first, That the *Dissenting Faction* had not the least grain of this boasted Loyalty or dutiful affection, to which they make such confident Pretensions,

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but that on the contrary, they were at all that ever they could do to keep him out of the Throne, even to the last gasp of their hopes or possibility, never giving it over, even then when miraculous Providence, in despite of them and all their indeavours, and to their confusion and amazement, restored him to his undoubted Right, the Imperial Crown of these Realms, from which these very *Dissenting Protestant* Subjects out of stark Duty and Loyalty had so long kept him; and would till this very day have done so still, had it been in their power.

And Secondly, I will make it appear, That ever since his Majesty re-ascended the Throne of his illustrious ancestors, they have been continually endeavouring to shake his Throne, to weaken the Prerogative, undermine his Power, and to destroy both his Majesty, and this ancient and most excellent Hereditary Monarchy.

For the First Particular; concerning the unwillingness of the *Dissenting Faction* to restore the *King*, and bring him from his exile to his Throne, that I may make

make it clear to the view of the whole World, I will present the Reader with the transactions of those *Protestant* Subjects out of the *Journal* of the then pretended House of Commons in the Year 1659.

After the death of that infamous Rebel and Usurper *Oliver Cromwel*, that the Government was bandied like a Tennis-Ball from one hand to another, at length the remainders of the old 41 House of Commons got once again into *S. Stephens Chappel*, and how much they designed to restore the *King*, will appear by their own Memorials, for upon *Thursday February 23. 1659.* which was not much above two Months before the *Kings* happy Return, the Commons appointed a Council of State consisting of 30 persons, whose former known activity against the King (ten of them having been, and being Colonels in the Army) was a very probable expedient to wards his Restauration, their names were as followeth:

Mr. *William Pierpoint.*
L. *Fairfax.*

Col. *Edward Harley.*
Sir *John Po.*

Mr. <i>John Crew.</i>	<i>Denzil Hollis Esq;</i>
Col. <i>Morley.</i>	Col. <i>John Birch.</i>
Sir <i>John Evelyn Wilts.</i>	Sir <i>William Waller.</i>
Col. <i>Richard Norton.</i>	Col. <i>Popham.</i>
Sir <i>John Holland.</i>	L. Com. <i>Widdrington.</i>
Sergeant <i>Maynard.</i>	Sir <i>John Temple.</i>
Col. <i>Rossiter.</i>	<i>John Weaver Esq;</i>
Sir <i>Gilbert Gerrard.</i>	Mr. <i>Richard Knightley.</i>
<i>Arthur Annesly Esq.</i>	<i>Oliver St. Johns.</i>
Sir <i>Harbottle Grimston.</i>	Col. <i>Edw. Montague.</i>
<i>John Trever Esq;</i>	Col. <i>George Thomson.</i>
Sir <i>Ant. Ashley Cooper.</i>	<i>John Swinfen Esq;</i>
Sir <i>Richard Onslow.</i>	Sir <i>William Lewis.</i>

The great fear they were in was, that General *Monk* was driving a bargain with the City, the Loyal Party, and the *King* himself; and therefore all the arts imaginable were used to take him off, and rivet him fast, if possible, to the then usurping *Presbyterian Faction*. And to set the City against him, and them against the King, they attacked him with the temptations of Honour, Power and Riches: For upon *February 25.* an Act was brought in, Constituting *George Monk Esq;* Captain General and Commander in chief under the Parliament, of all the Land Forces in England, Scotland and Ireland. But he had already the real power

power of the Sword, and that was it they were afraid of, and this was only a pretty politick sort of liberality, to have the Nation believe the Power he had was the gift of the *Faction*, when in truth, they could not tell which way to get it out of his hands; and therefore the next policy was to tye *Monk* and his Sword to their side. And to make sure of him, that he should not use it in favour of the *King*, they found out a stratagem which they thought, measuring other peoples Corn by their own Bushel, would link him firmly to their Interests; and be sure to set him at distance enough from his Majesty, by bestowing upon him an estate out of the remainder of the *Kings* Lands, which yet were left undivided among themselves. To which purpose upon *Monday February 27. 1659.* a Bill was brought in, and read, *For settling the Honours and Manners of Hampton-Court, and other Lands upon his Excellency General George Monk and his Heirs.* Now can any mortal man believe that these men had any in-

tention of restoring the *King*, when they were so busie about settling his Honors and Maners upon the General and his Heirs? No such matter I will assure you! they were singing *O be joyful*, among themselves, receiving congratulatory Letters and Addresses from all Quarters, for their own happy return to the usurped Government; which was celebrated with a day of publick Thanksgiving, and Muckle Glee, by the *Dissenters*, especially the *Presbyterians*, throughout the whole *Nation*. And upon *Wednesday February 29. Calamy and Manton*, two famous Pulpiteers of the *Faction*, having exercised their faculties in abusing Religion, and giving God thanks, for restoring, as a Blessing, not the *King* I assure you, but, the remainders of that Parliament, which was the greatest Curse that ever came upon this Nation, they were, *ordered to have the thanks of the House for the Thanksgiving Sermons for the union of the Parliament, and restoring the members of the Parliament to the discharge of their Trust*. Do but observe now how unanimously zealous these
these

these *Protestant* Subjects were, to recall the *King* from his miserable helpless exile.

One can imagine no less neither, by their kind treatment of those who had formerly suffered for their Loyalty. For the sequestration trade went on still, and upon *Saturday March* the 3. an Order was made in the House, That 3943*l.* 12*s.* 05*d.* halfpenny, should be paid to Henry Peck Esq; out of the sequestred Estates of the L. Vaux, Sir Percy Herbert and his Lady, Sir Charles Smith, alias L. Carrington, Francis Viscount Mountague, and the Lady Nevil. By which it appears, that all the kindness these dutiful *Protestant* Subjects had for the *King*, could not at that time induce them to abate any of his *Party*, a single halfpenny of the sequestrations laid upon them for their Loyalty.

But by this time the *Rumpers* began to perceive, that they were almost out at the Elbows, and that the Nation was e'en quite tired of them, and that the people, as faint as they were under all the pressures with which they had almost broken their Backs, yet were resolved to make a vi-

gorous effort to dismount them out of the Saddle of Government. And one would think that when they saw themselves so near their fatal dissolution, if ever they had any kind thoughts for the *King*, they should now upon making their *last Will and Testament*, have given him the Crown as a Legacy ; and at this time, when they saw the tide so vigorously turning, have made all the application imaginable to ingratiate themselves, and with *Shimei*, have made hast to have been the first to invite him home, and make some atonement for their former cursings : But so far were they from this, that even to the last gasp of their Authority, they were at all that ever they could possibly do, still to keep him out. A dissolution they foresaw was unavoidable , and therefore they employed even their last convulsive strugglings, and exerted their utmost strength so to clog the *New Elections*, that not a friend of the *Kings* to the third and fourth Generation might get into the *Commons House* to give him a Vote. The *Solemn League and Covenant*, that traitterous *Oath* which had ruined his Father,

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ther, was again furbished up anew, and the *Presbyterian Dagon* set up, that the people might fall down and worship it; though now the fall it had gotten, had left it neither head nor hands, nothing but the Stump and the Rump of a *Covenant*. The *Militia* was to be disposed of, and settled in such hands, and fenced with such an Oath as might be sure to permit the Sword to fall into no hands but such as would draw it against the *King* and his Party. *Proviso's* and Limitations were enacted to keep out all such as had but the suspicion of Loyalty from being chosen Members of the House. And it was fairly offered to debar all the Freeholders of *England* who had any loyalty or honesty left, from giving their Votes in future elections; and in short all was done, that they could do in their declining and decrepit Age.

For upon *Tuesday February 28. L. Ch.* Justice *S. Johns*, Sir *Peter Wentworth*, Mr. Sergeant *Maynard*, Mr. *Parker*, Sergeant *Glyn*, Sir *Anthony Irby*, Mr. *Povey*, Sergeant *Twisden*, Mr. *Hungerford*, and all the Gentlemen of the Long Robe
were

were appointed a Committee to draw up such qualifications as were necessary for regulating the Elections to the succeeding Convention, which they were pleased to call a *New Parliament*.

Upon *Monday Martii 5*. It was Ordered, *That the Solemn League and Covenant be reprinted, and published, and set up, and forthwith read in every Church, and also read once every year according to the former Order of the Parliament, and that the said Solemn League and Covenant be also set up in this House.* So that it is plain they thought that their *Covenant* should like a Bond stand and remain in full Force, Power and Virtue many years. And I am assured that the *King* and their *Covenant* could not both Reign in *England*.

Tuesday March 6. Mr. *Weaver* reported the amendments to the Bill for settling Lands on his Excellency General *George Monk* and his Heirs, which was read, and upon the Question ordered to be ingrossed.

Monday March 12. A Bill ingrossed for settling the Militia of *London, &c.* was Read, Passed, and ordered to be Printed. The

The House then resumed the debate upon the Bill for the Militia of *England, Scotland and Ireland*, and a certain proviso in that Bill having been recommitted to Sir *William Lewis*, Mr. Sergeant *Maynard*, Mr. *Crew*, Mr. *Prinne*, Mr. *Annesley*, Mr. Sergeant *Glyn*, Mr. *Soll. Ellis*, Mr. *Sharpcot*, Sir *Gilbert Gerrard*, Mr. *John Stephens*, Sir *Anthony Asbley Cooper*, Mr. *Weaver*, Col. *John Birch*, and Col. *Rossiter*; Mr. Sergeant *Maynard* reported from the said Committee the proviso in these words, viz. *Provided that no Commissioner, or Commission Officer shall exercise any the Powers or Authorities herein mentioned, or any thing do in pursuance thereof, until that He, in the presence of five or more of the said Commissioners, shall first acknowledg and declare in these words following, viz.*

I A. B. do acknowledg and declare, That the War undertaken by both Houses of Parliament in their defence against the Forces raised in the name of the late King, was just and lawful, and that Magistracy and Ministry are the Ordinances of God. Which

Which being read a first and second time, and upon the Question Ordered to be ingrossed, and the said *proviso* being accordingly read and ordered to be a part of the Bill, the said Act so amended being put to the Question passed, and it was ordered, *That this Act be forthwith Printed and published.*

Who can make the least scruple now, for the Soul of him, but that these good *Protestant* Subjects the *Dissenters*, being brim full of Repentance for their past errors and Crimes, and of loyalty and resolutions of amendment for the future, intended to shew their mighty kindness to the *King*, in recalling him from a miserable helpless banishment, and with so much dutiful affection to place him on the Throne? And is it not strange now that any man in his right wits should judge the quite contrary of them, and by their trusting the Militia only in such hands as would justify the lawfulness of the Rebellion, and by consequence the murder of *King Charles* the first, and the banishment of *King Charles* the Second, which were the effects of that war, that they intended still to keep him in his miserable and

and helpless banishment, and for ever out of the Throne? But this is the incomprehensible loyalty and dutiful affection of these *Protestant* Subjects the *Dissenters*; and thus zealously did they labour for his Majesties happy restoration.

Well! but to make sure work on't, the *Faction* having now as they thought sufficiently secured the *Militia*; their next step towards dutifully restoring the *King* and placing him upon the Throne, was by the qualifications for the *New Parliament*, to exclude all his Friends, and if possible to secure the elections to themselves again, or however to those only who were of the same leaven with themselves; which certainly must needs be an extraordinary advance towards his Majesties restoration, it being impossible to be doubted, but that the *Kings* and Monarchies avowed enemies, who injoyed by rapine and usurpation, the power and the spoils of the *Kings* Estate and the whole Nation, must needs be much more zealous, to their own undoing, to recal his Majesty to the Throne, than
his

his poor pitiful friends, who had lost and suffered so much, and so often hazarded all their lives, liberties, and what estates were left them, to bring it to pass.

Let us see then; upon *Tuesday March 13. 1659.* Mr. *Corbet* reports the qualifications for persons to be Electors, or to be elected to sit and serve in Parliament.

And it was resolved upon the Question, *That all and every person and persons, who have advised or voluntarily abetted, or assisted in any war against the Parliament since the 1. day of January 1641. unless he or they have since manifested their good affections to this Parliament, shall be incapable to be elected to serve as Members in the next Parliament.*

And because this was not secure enough, a certain Gentleman of the Long Robe, who has had a long time of repentance, affirming *that Malignancy*, as loyalty was then called, *was intailed upon Families*, and the Sons would be of the same temper with their Fathers, a further clause was added the next day upon second thoughts, *March 14. Ex-*
cluding

cluding and disabling not only all such as had advised, or voluntarily abetted or assisted in any War against the Parliament, &c. actually themselves, but his or their Sons were also disabled, as being guilty of original loyalty, and by no means fit to be trusted, from being elected. And then it was also further

Resolved upon the Question, That he that shall enter into the Parliament, who is not qualified as aforesaid, shall be deemed no Knight, Citizen or Burgess, nor Baron for the Parliament, nor shall have any Voice; but shall be to all intents, constructions and purposes, as if he had never been returned nor elected Knight, Citizen, Burgess or Baron for the Parliament, and shall suffer such pains and penalties, as if he had presumed to sit in the same, without Election, Return or Authority.

There was still one scruple behind, which troubled their tender Consciences most wonderfully; and that was, since they foresaw the House of Lords, which before had been voted useless and dangerous, would now again re-assume their ancient Right in the next Parliament, how to model them too, so as that the King might

might receive no manner of benefit or assistance from them neither ; and therefore they were graciously pleased to give their *Lordships* leave to sit again, provided they were only those *Lords* who had been actually zealous in the *Rebellion* and no others. For upon *Friday March 16.* this *Proviso* was entered in the *Qualifications* for the *new Parliament*.

Provided always, and be it declared, that the single actings of this House enforced by the pressing necessities of the present Times, are not intended in the least to infringe, much less take away that antient and native Right which the House of Peers, observe, consisting of those Lords who did ingage in the Cause of the Parliament, against the Forces raised in the name of the late King, and so continued until 1648. had and have to be a part of the Parliament of England. So that it is a plain case that they meant, that the other Lords, who had been guilty of duty and loyalty to the King, either had not, or by taking the Kings Party against the Rebels, had lost and forfeited that antient and native right of being

being a part of the *Parliament of England*: and that the next House of *Peers* was only to consist of such *Lords* as had rendred themselves conspicuous to the Nation by their zealous prosecuting of the Rebellion; and by their perseverance in it till the *King's* head was cut off in 1648. had secured to themselves their antient and native right of *Peerage*. And how marvellously solicitous, they who had contributed and assisted to the murther of the Father, must of necessity be to recal the Son, is so easie to apprehend, that the *Protestant Dissenters* cannot chuse but wonder extreemly, that the *King's* loyal Protestant Subjects cannot from such clear proof observe how much the *King* and they are obliged to them in Honour, Justice and Conscience, for recalling the *King* from his miserable helpless banishment, with so much dutifull affection placing him on the Throne, and restoring his Party to the possession of their Lives, Liberties, sequestred Estates and lost Laws and Religion.

Good God! that these men should have such a stock of profligate impudence, after they had robb'd the *King*
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and all his poor miserable dispoiled Friends, of all that ever they had in the whole world, except their despised loyalty, which was then thought worse than nothing, should now fall to plundering that too from the poor old Cavaliers; and that nothing should serve their turns, unless they may be permitted to arrogate and usurp those virtues, which I dare boldly pronounce never entered into their Hearts, unless it were to torment them with envy, fear, hatred, and the utmost implacable detestation, both against them and all those who were possessed of them.

But now in despite of the Devil and these *John a Cumbers*, the Nation was so universally bent upon recalling the King, that there was not the meanest Peasant almost, but saw that our ruine was inevitable without him, and therefore the only modish Song among them was, *When the King comes home in peace again*, and you should hear the poor Swains whistling this Treason after the very Plough and Cart. And therefore conducted by a miracle of Providence, his sacred Majesty, re-ascended
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the Throne and came upon the auspicious 29 of *May* 1660. from his miserable helpless banishment, without the help even of a good wish from the *Protestant Dissenters*, who dreaded his coming almost as much as the dismal day of Doom, and I remember it gave occasion of divertisement to see some of the *High-shoe Sequestrators* and Country Committee Men, who had imperiously given Law to the whole Country where I then was, look so miserably dejected, that it was difficult to know whether they were living or dead.

It is true indeed, some of the greatest sticklers against the *King*, seeing his return inevitable, were for the Beggars Bushpoliticks, *Since thou art chosen King most mighty Clause, who would not have thee chosen?* and making a virtue of necessity, began now to stickle as busily for his coming in, when they could not keep him out, as the greatest loyalists: and they have been very well paid in Honours and Places of real profit and trust, for this counterfeit zeal and pains; and to say truth, they have as well requited his Majesties bounty and gratitude,

tude, witness the late Earl of *Shaftsbury* and others, whose names are now, God be thanked, far better known than trusted.

But the *King*, certainly the most merciful, tender and compassionate Prince in the world, presently eased them of their greatest fears, which was an after reckoning, and it is hard to determine, whether *He* out of his royal and innate clemency and goodness, or the *Protestant Dissenters* out of fear for their forfeited Heads were more anxious for the passing of an Act of general Pardon and oblivion. But passed it was, and it may be with one *Proviso*, too little for the *Kings* safety and the Nations quiet. viz. *That whosoever for the future should be found in any sort either by Preaching, Printing or speaking, to revive the fears and jealousies which brought on the last rebellion, to move sedition against the King and Government, or to the disturbance of the peace of the Church and State, should lose all the benefit of that gracious Act.* Which as it had been but highly reasonable, so would it have been of great advantage even to these *Protestant Dissenters*, who
for

for want of such a curb, have ever since run at neck or nothing towards a new Rebellion.

For no sooner had the *Dissenters* got the Act of Pardon at their Backs, and an acquittance in full for all the arrearages due to Justice from the beginning of the world to that present day, under the *Kings* Hand and Seal, but they began immediately, to run briskly upon a new score, and which is the second particular I undertook to prove; the *King* was scarcely well seated in the Throne, but these State *Moles* began busily as ever to undermine it.

I shall not need to be prolix in this matter, the following Papers are a clear description of their methods, and the movement of the whole Machin from the smal'est Wheel to the greatest weight and strongest Springs; and I shall only therefore briefly recount some matters of fact which are confirmations of their designs and intentions.

And I think I need not draw the figure at large, by giving an *Historical account* of the several Plots of *Venner* and his mad associates; nor of that in

Yorkshire by the Republican and *Cromwel-
lian* Party ; of that in *Ireland*, which
was also laid in *England* and *Scotland* to
surprize the Castle of *Dublin*, and im-
broil these Nations in a new war, for
which several of the *Conspirators* were
executed both in *England* and *Ireland*, nor
the Rebellions in *Scotland* at *Pentland-
Hills* and *Bothwell-Bridg*. Because pos-
sibly the *Faction* will lay these at the door
of some intemperate, rash and hot-brain-
ed Men, and disclaim them as they al-
ways do any of their Party, when their
wicked attempts prove unsuccessful.
That which I will insist upon, is their
great Plot, wherein the whole Party
have been universally and without ex-
ception concerned, from the highest to
the lowest, from the *Cobler of Colchester*
with his *Aul*, which he would not lose
by Popery and arbitrary Government,
to the *Noble Peer* with his Speeches and
Associations, and that has been to mold
the Nation into such a temper, as by
obtruding a House of Commons upon
the people, favourable to their interests
and designs, thereby to do their work
of subverting the Government by the
seeming

seeming legality of *Parliamentary* Authority.

And for this purpose all hands have been aloft, the *Press*, the *Conventicle*, the *Coffee-House*, the Tongues and Pens of the whole party have been at work, Night and Day, to poison the *Free-holders* of the Nation, with principles of disloyalty, unreasonable Fears, and groundless Jealousies, and to perswade them that nothing but *Popery and Slavery* was to be expected from their Governours both in Church and State. And how succesful they have been in their unwearied indeavours to effect this great *Masterpiece*, hath been too plain: for by these jugling Arts, they have so deluded and influenced the several Counties and Corporations of *England*, that even the loyal long *Parliament*, was upon all new *Elections* so supplied with the favourers of the *Faction*, that it began to grow restie and troublesome, which brought on the Dissolution so much desired by the *Dissenters*; and this happening at a critical time, when the *Faction* had got the handle of the *Popish Plot*, they made no question

but so to mannage the matter as to draw in the Church of *England*, and after that the Crown, into the same ruine, which was pretended to be deservedly designed for the *Popish Conspirators*; and having often and long before told the people that the established Church was but one degree removed from Popery, they now began impudently though obliquely to charge the Diadem as well as the Mitre; and as for the loyal *Party* of the *Laicks* they were to be harrassed, impeached, and branded as *Pensioners, Masqueraders, Tories, Betrayers of the Nation and the Liberties of the Subject, and Enemies to the King and Kingdom*, thereby to exclude them under the name of the Court-party, from any possibility of being elected into future *Parliaments*.

By these Arts the *Conventicling Teachers*, the busie Libellers, and the seditious Gentlemen of the *Faction* in all places, had so intoxicated the meanest and least judicious, but most numerous part of the *Freeholders of England*, that not only, the most opposite men to the King and the Church, but the old *Rumpers, Olivarian*

Olivarian Army-Officers, the *quondam* Committee Men and Sequestrators, nay even some who had been of the number of the late Kings Judges, and the Children of such persons as these, set up every where, either for *Patriots* to be elected, or made a mighty noise and bustle to elect such. And truly the effect was as like the cause as can be well imagined, and it is needless to confirm this by repeating the transactions of the two Houses of Commons in the last *Westminster Parliaments*, and not difficult to conjecture, by the armed Squadrons of the *Faction* that repaired with the Members to the *Oxford Parliament*, what was to have been the end of that Meeting, or to what Market the Devil was driving his *Rooting-Herd*.

It is most palpably evident, that the whole aim and endeavors of the associated *Faction*, ever since the dissolution of the Long *Parliament*, have been visibly employed, to contrive the ruine of the *Monarchy*, under the notion of excluding the Duke of *Tork*: to destroy the established Church by repealing the Laws in force, for Hers and the security of the peace

peace of the Kingdom : and in short, by putting all the power into the hands of the *Faction*, to enable them to do mischief by a Law ; and by turning the Church, under pretence of *uniting Dissenters* into a *Synagogue of Libertines*, and the *Hereditary* Monarchy into an *Elective* and Parliamentary title, to overturn the very Foundations of the Government, both Civil and Religious.

But his Majesty, by the extraordinary prudence of his conduct, and the Divine goodness and propitious assistance, having miraculously not only weathered the storm, but got the weathervane of the *Faction*, and their reputation every day running at a lower ebb by the discovery of their wicked intendments, they were at last resolved, whilst they had some remainders of strength left them, and their party was not wholly broken, to attempt that by Force of Arms, which they saw it was now impossible to accomplish by artifice ; and since they despaired of succeeding by *Parliaments* and *Exclusions*, they determined to push for it by a most execrable *Conspiracy*, by *Assassinations* and *Insurrections*,

ctions, as appears by most unexceptionable evidence, the confession of the Criminals, the flight of some, and the conviction of others; and will, I doubt not, be still made more fully clear and evident to the whole world, to the encouragement of all loyal Subjects, and the confusion of all *Traitors*, who make the pretences of Religion a stalking Horse to Rebellion.

I know all the *Whiggs* will endeavour to draw their necks out of this Collar, and it is their near concern for them so to do; and therefore I shall not wonder to hear them cry out, that they are not concerned for what a pack of hot headed Fellows were about to have done; and then like *Solomons* Whore, they wipe their simpering Mouths, as if they had never done amiss. But let me ask them a few Questions. You loyal Dissenters, pray, upon what confidence proceeded these hot-brained *Conspirators*, to have a *Party* in the Nation to back them? who were they that were to make so many *Insurrections* in *London*, and so many other places? What sort of Cattle were the Earl of *Shaftsbury's* 10000 brisk Boyes?

Boyes? Of what Religion were *Trenchards* Horse and Foot to have been? I will vouch for you, that you will not allow them to be *Papists*, and most certainly they were none of the *Tories* or *Tantivies*; you keep no such company: and if you can find me any other sort of people, besides your own sweet selves, the *true Protestant*, *Peaceable*, *Modest*, *Meek*, *Quiet* and *Religious Whiggs*; they shall be the *Conspirators*. And had the matter succeeded without discovery, I am confident I do not sin against charity, the whole *Dissenting Party* in *England*, *Scotland* and *Ireland* would have been not only consenting to, but aiding and assisting in it, and these Nations would have seen such a *Carnage* of the *King* and all his loyal Friends and adherents, as would have put the *Sicilian Vespers*, and the *Parisian Massacre*, nay even the murders of the *Irish* Rebellion quite out of countenance in future story.

These are the men, and this is their conversation: and this is the end of the matter, and the conclusion of *Conventicling*, where the religious *Bedlam*, like a
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mad Dog, infects all those whom he bites by the Ears, with madness too. These are they who reform Nations by ruining them; who set up the Gospel of Peace by the Sword of War; who depose and assassinate Sovereigns and Princes out of loyalty and dutiful affection; who preserve the Protestant Religion by destroying Protestants, and rendering the very name infamous and odious; who maintain Laws, Liberty and Property, by putting the Shackles and Chains of the most arbitrary usurpation of fellow Subjects upon the Nation. These are your right true *Protestant Dissenters* who play the Devil for Gods sake; who would murder their *King*, out of a point of *Tender Conscience*, to avoid the effusion of blood: whom Mercy, Indulgence and repeated kindness cannot oblige; whom miracles of Providence cannot convert; whom Reason and the Interest of the Nation cannot convince; who grow wild with connivence and stark mad with Toleration. And till by the severity of Laws they are subdued and disabled from doing mischief, most assuredly, the King and Crown can
never

never be secure, the Church peaceable^r or the Nation happy.

But we will not despair of seeing such a Parliament as may make the keeping of both their Spiritual and their Carnal Swords and Arms, Felony ; their Printing, Preaching or speaking Sedition, Treason ; their raising groundless Fears and Jealousies, *Pramunire* ; and at last may help to settle us, upon the solid Foundations of Loyalty and Religion, by fencing in both the Crown and the Church against all the attempts of *Papists* and *Fanaticks*, those *Sampson's Foxes* with their glowing Firebrands of zeal, which have so often set us on fire, and have done us so much mischief, and intended so much more ; which Heaven I hope will always avert, and bring down these wicked & blood-thirsty men into the Pit, which with so much industry and art they had digged for others,

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I

THE
COUNTERMINE;

Or, a short but true
DISCOVERY, &c.

CHAP. I.

The Reasons and Occasion of the following Discourse. The imminent danger of the Church and State, by reason of the restless Endeavours, industrious Malice, and secret Contrivances of dissenting Separatists.



HERE never was any Age in which the Holy Church of God was more truly Militant, than in the present, The envious Dragon, knowing that he hath but a short time, has summoned up all his Infernal Militia, to make one great and vigorous attempt upon the persecuted Woman: having forcibly driven her into the Wilderness, he throws out of his mouth water as a flood, that if it be possible, he may cause her to be carried away by those Deluges and Inundations of Errors.

Rev. 12.
12, 13.

IN a danger so eminent, every good Soldier of Christ Jesus is bound by the *Sacramentum Militare* of his Baptism, to do the utmost of his endeavours, and earnestly to contend for the Faith, which was once delivered to the Saints: and not
 Jude v. 3. only be contented to stand fast in that Faith, but
 1 Cor. 16. to quit himself like a man and be strong.
 13.

THAT Son must needs have little Courage, and less Duty, who can see a most beautiful, tender, and indulgent Mother, prostituted to the barbarous rage of her most implacable Enemies, and the murdering Steel ready to be plunged into her innocent Bosom; and all that while stand gazing on; or spending that time in childish and fruitless Laments, which he ought to employ towards her present rescue and speedy assistance.

I am not ignorant, that whoever concerns himself with the present Enemies of the Church, puts his hand into a Nest of Hornets; and had need to be well guarded both with Law and Innocence, if he hopes to scape their stings; and possibly that Consideration, together with the natural inclination of my Genius above all other things to quiet and repose, might have been powerful enough to divert me from this design, if some stronger Reasons had not put me upon it.

BUT lest by some in this scribbling Age I might be thought infected with the common Malady, *Scribendi Cacoethes*: I do here enter my solemn Protest against it; and that I had no other intentions in making my thoughts publick, but to satisfy the importunities of my own mind, by discharging that Duty I owe to God and the Holy Church: And if I cannot prevent the common,

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mon, and by consequence my particular danger, I shall yet have the satisfaction that I have not by my silence consented to it; nay further, that, it may be, even beyond my Province, I have attempted to do it.

THE goodness of actions is not to be measured by their prosperous successes; and if that falls to answer the expectation of my wishes and desires, I shall yet have avoided the imputation of their folly, of whom the Historian tells us, who were known *filendo periisse*, to have perisht by either their imprudent or wilful silence.

THE knowledg I have of the disproportion there is betwixt the Design and the Undertaker, might also it may be discourage me from the Enterprize, if I did not remember, that once a contemptible Sling and ordinary Pebble, prostrated the prodigious man of *Gath*, and overthrew an Army, not less numerous or insolent than this with which I am to encounter.

1 Sam. 17.
49, 50, 51.

I cannot tell, whether some mens prevailing Fears, and the desire of that security which they vainly hope to establish, by what they call temper and moderation; or the over tender Charity of others towards their (a) weak Brethren, have hindred them from speaking plain: But I have observed, that most of those Prints which have of late days past the Press concerning them, have been handled with as much niceness and caution, as men with naked hands would treat the peevish Nettles, or armed Brambles.

(a) *Who yet scorn that Epithete farther than it serves their interest, and are Giants in their own opinion, though in other mens, and in truth, more wilful than weak.*

MUCH has been said, written, and printed in Vindication of the Church of *England*, her Rites and Ceremonies. But I find that these Apologies have always been rendred suspected of partiality, and so made useles by the Heads of the Separation amongst their credulous Followers: and being usually Books of a greater Price than every mans Pocket could easily reach; and of a larger content than either that or their capacity could without trouble contain; the ordinary sort of people being willing to spare both the expence of their Money and Time, never come to a clear understanding of the Controversies, but determine their Judgments according to the opinions and censures of their Heads, to whom they have wholly resigned themselves and their Faith. Now it is most undoubted, that the Character which they will give of all such Writings, is never free from partiality, or ever favourable to any thing that is against their own Practice or Interest.

AND if at any time some of the more curious or inquisitive, startled with the common Vogue, demand of their infallible Rabbi, what is his sense of the Learned and Judicious Mr. *Hooker*; the pious Mr. *Comber*, or the late incomparable both learned and modest Mr. *Falkner*; or of any other Pieces of that kind, so highly cryed up by the Church of *England*-men? he will not fail to do all he can to perswade them not to lose so much time in reading such frothy stuff, which is nothing but untemper'd Mortar, to dawb over the Temple of Antichrist, which notwithstanding all that can be done to support it, must down, must fall very suddenly; and that they may much better spend

spend their precious time, in reading the godly Works of such or such a man, of his own Opinion, with which Seditious Sermons the world is abominably pestered. But that he may say something in answer to their Question; *Hooker* (of whom one may by his actions probably conjecture he never read more than the Title Page) he will tell them writ against some factious spirits in Queen *Elizabeth's* days; but that concerns not them. And for the rest they will not want something to say against them, which though it cannot enervate their masculine Arguments, yet shall infallibly prejudice and sully either their reputation, or intention in writing. The *Friendly Debate* is an extravagant Droll, *Libertas Ecclesiastica* was penn'd in hopes of preferment, the *Companion to the Altar* is no Companion fit for them, the *Rationale* upon the *Common-Prayer*, has no more Reason than what it wears upon the Frontispiece. And though I do purposely conceal both my Name and Capacity, and will not tell them whether I am a Lay-man or an Ecclesiastick, nor shall all their industry find it out, if I can prevent it; yet I do expect the same or worse treatment and measure from them, and to hear their Random-shot whistle about my Ears.

LET them say or think who I am, or what they please of me; and were that all the Liberty of Conscience they would desire or demand, they should not fail of a willing and speedy gratification: and I cannot therefore be thought unjust, if I expect the same Liberty which I would grant to others. My intentions are to deal plainly with them, and to proceed without favour or affection,

so far as I have the Warranty of Truth, and no further, to the best of my knowledg: Neither will I be tedious, but dispatch what I have to say in as few words as is possible; and as near as I can I will calculate it for the Meridian of all Capacities, so as neither to endanger the weakest Brains, nor if possible to displease the strongest: And herein I shall act like a Physician, of which Profession (or an Apothecary) they may guess me if they please; and since the Dose I am preparing is like to be very strong, I will give it in the lesser quantity. I know it will work briskly, and be apt *movere Bilem*; make some persons vomit abundance of Choler: and it may be that which is blackest upon their Stomachs: in others it will strongly stir the Splene, not so much to Laughter as Revenge. If it does but in any measure contribute to the purging out that Epidemick Scurvy in the Body Politick, which betrays it self by those dangerous symptoms, of foul Mouths, stinking Breaths, and the looseness of the Tongue more than the Teeth, in many persons; I shall be abundantly satisfied: And if I may but see any good Effects, I am so little solicitous for any private or particular advantage, more than my share in the Publick Good, that I care not whether the Cause be ever known.

THERE is no Science so true as the Mathematicks, one of its infallible Demonstrations is, *Maximum posse moveri a minimo*: and upon that Basis I will lay the foundation of my hopes; and how contemptible soever the first Mover may appear, I will not despair, but that this little Wheel may give a Motion to those which are far greater,
and

and more powerful. A single hair if rightly applied, may set that Engine at work, which will want nothing besides *Archimedes* his convenient place to fix it upon, to remove the Terrestrial Globe from off its Centre.

CHAP. II.

Of the Policy of the Enemies of the Church and State, to amuse us with the old Stratagem of Fears and Jealousies of the danger of Popery. Hereby they ingratiate themselves with the Common People. The improbability that the Romish Perswasion and Government should ever be established again in these Nations: if it has of late increased amongst us, we are obliged for it to Dissenters, who have made those breaches by which those Enemies enter. By these Fears and Jealousies which they sow in the minds of the People, they endeavour to make them hate the present Government and Governours, both in Church and State, perswading them they are Popishly inclined and Antichristian, and thus secretly undermine the foundation of Monarchy and Episcopacy.

IT is no uncommon Stratagem in War, to make false Assaults against a besieged Place, thereby to call away the perplexed Defendants from that place where the Storm is intended in good earnest. -It were well if this were not our case: and truly the present face and posture of our Affairs does not look much unlike it; for

though there seems to be the greatest distance betwixt *Rome* and *Geneva*, yet herein they both agree, that they are our common Enemies: and whilst the bolder *Roman* openly threatens us with an Assault, the crafty *Presbyterian*, with his Confederate Separatists, are busie at the Mine; and I believe it is not my single Opinion, That more places, otherways impregnable, have submitted to the Will of the Conquerour by that Artifice: than by the open fury of the Cannon. And so dangerous is the practice of that invention in a Politick sense, that how contemptible soever an Enemy may appear, if in that Design they make an undiscovered progress, there will never want some desperate *Faux's* to spring their Mines; which if they succeed, will blow up all from the very Foundations, and bury the best built Government in the World in its own Ashes and Ruines.

I have read of a City whose Walls were overthrowen, without any other Enemies or Engines, than the undermining Moles. Whether true or fabulous, it matters not: sure I am if it be merely a Fable, the Moral may not be unuseful to us; and though the Comparison may be odious, yet it is but too agreeable to a sort of men, whose restless and mischievous Tempers and Opinions hurry them blindly on, to the accomplishment of their ill Designs, by secret and underhand Practices, so long as they are out of hopes to effect them by open Force and Violence.

BUT they must know, they are not so secret or secure as they imagine; and there are a great many amongst themselves, who contribute not a little to our assistance in Countermining of them:
And

And if I might advise them, they should not only be extremely cautelous how they intrust one another with the *GRAND DESIGN* and *SECRET*, but even how they trust themselves: for Treachery and Baseness are so natural to them, that they cannot forbear betraying themselves; and let them *Swear* or *Forswear*, *Protest* and *Verily* as often as they please, yet at one time or another their speeches will discover them to be *Galileans*: and I fear, just such as he was before *S. Peter*. he obeyed the summons of the Cock, to go out *Mat. 26.* and weep bitterly, which they have likewise need *75.* to do.

ONE of the greatest Arts, by which they secure themselves, whilst they amuse us, is to persuade the world of a strange growth and encrease of Popery amongst us; and that they are the only persons who stand in the Breach; and by their Long Prayers, by their sound and Evangelical Doctrine, give a check to that threatening Deluge and Inundation. This does extremely ingratiate them with the Common People, to whom the Name of *Popery* is far more terrible than that of *Mahometanism*: and to make these Fears and Jealousies appear something more probable, and not only conjectural, they do not scruple the lowdest Calumnies, and plainly enough to intimate, that all things are in the greatest forwardness to entertain this dreadful Revolution. All the eminent Prelates and Doctors of the Church, being as they affirm, favourably inclined to that Faith; and some of them already suspected to be secretly of that Perswasion. All our Prayers, Ceremonies, Altars, Bowings, Vestments, and the other Decencies of Religious Worship,

*Hinc spar-
gere voces
In vulgum
ambiguis ;
& querere
conscius
arma.*

Worship, are already Popish and Antichristian : and hereby they do not only establish these Fears and Jealousies, the Prologues to greater Mischiefs ; but render all the Publick Service of God suspected, if not odious amongst the Populace.

AND I doubt not, but if a late Act of Parliament against Treasonable Language, and some little Love they have for their Lives and Estates, did not repress their Insolence, they would fix their Calumnies and Slanders upon the Persons of the highest Character in the Nation : And it is neither Duty nor Allegiance nor Modesty, but fear and self-love which does prohibit them from proceeding so high.

NOW to my apprehension there is nothing does more plainly manifest the Vanity of these Fears and Jealousies (and that they have another Design in dispersing them abroad) than the use which they constantly employ them in. And that is this :

THEY find by certain Experience that to accuse any Persons, or any parts of our Worship of Superstition or Popery, is an Expedient, that never yet fail'd to render them contemptible and hated to the Multitude : which is a clear demonstration that the Universal Genius of these Nations is an Enemy to that Perswasion. Nor will the *Romish* Religion ever recover any tolerable credit, so long as the Cruelties of Queen *Mary's* Reign, the *Spanish* Invasion in Eighty Eight, and those threatned Inhumanities, the Powder-Treason, the Inquisition, or the late horrid Rebellion and Massacre in *Ireland*, which influenced that in *England*, are either remembered or feared.

All

All which makes it strongly improbable, That any Prince or Government either in Church or State, (who must of necessity consult their own interest in the quiet and welfare of their People) should attempt to introduce that Religion, to which the People their Subjects, of all Degrees and Conditions, discover such a general aversion, and universal detestation; and which therefore must create infinite troubles and most desperate Inconveniences.

AND if it be well considered, we shall find that the Jesuits, and all the *Romish* Factors have not been able for this last Century, so effectually to serve the interest of their own Affairs, as these Persons have done; and if the Papists have made many or considerable Profelytes, possibly they owe them to those Divisions which these men have made in our Church, and not to any strength of Arguments they are able to produce, to convince them of any Errours either in our Doctrine or Discipline. And though he must be a great Stranger in the *Romish* Transactions, who is ignorant how great Dissentions, Heats, and Animosities are amongst the Religious of their several Orders; and how great differences even about their main Question of Transubstantiation, there are amongst their Doctors; nay how great Dissentions have been amongst the Popes themselves, notwithstanding their pretended Infallibility: yet the great Motive they make use of to induce any person to return

Some persons are strangely mistaken, if the Concilium de propaganda fide at Rome, has not been very helpful in setting those Divisions amongst us; for they know well enough what that means, Divide & Impera, which employment these Dissenters take out of their hands, as being the greater Artists in this Mystery of Iniquity.

to the Faith and Obedience of the Church of *Rome*, is the strange Discords and Divisions which are amongst us, and the great Unity which is (as they falsely boast) only to be found amongst them; which Unity they urge as an infallible Mark of the true Church.

BUT as I believe the *Presbyterian*, or any other Dissenter, has no real Design or Intention to oblige the Church of *Rome*, though there is no doubt to be made, but that by their Divisions they do extremely advance the *Roman* Interest and Affairs; so I am satisfied that their aim is only to amuse us, and please the People, till such time as they have made their Party strong enough against the Church of *England*, of which they are in reality more afraid, than they are either of the Pope or *Turk*, and could they but once come to be uppermost, and have the power of the Sword, they would be so far from being afraid of St. *Peter's* double Dagger, that if the Pope did not civilly leave them to the managment of their own Affairs, they would hazard to make the triple Diadem shake; and I know they have strong hopes to destroy the Kingdom of Antichrist, which when they had finished at home, they might have a temptation, having an easier passage through the *Streights*, than *Hannibal* had over the *Alps*, to invade *Peter's* Patrimony, and burn the great Whore of *Babylon* with fire, and fulfil all Prophecies in the *Revelations*, without the assistance of Kings, though there 'tis said that they shall do it.

NOW if any persons will be so adventurous to follow me, I will endeavour to lead them
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through their subterranean Passages, and shew their Contrivances, and their secret Mines and Magazines of that white Powder, which though it makes no noise, yet is not a whit less dangerous than that for which we celebrate the fifth day of *November*; and which will at one blow overturn all, Root and Branch of Liturgy, Episcopacy, Monarchy, and Liberty.

CHAP. III.

An Account of the Heads of these Factions amongst us, from whence we may conjecture what their Intentions are: Of their way of Education in the Times of the late Rebellion, in the Universities, or in the Army. Of their Lay-Teachers, and Shop-Doctors, how they came by their Gifts and Talent in Preaching; the Advantages they made of Religion in their Trades; the Employments they had under the Usurping Governments; the Incouragement they had to invade the Pulpit: The desire they have of an alteration in the present Government, to recover their former Power and Profit. The great unfitness of these men to officiate in the Church, who are guilty of Sacrilege, Murder, and Perjury.

LET us come therefore to take a survey of their Persons: from thence we will proceed to their Principles; which will quickly lead us to the consideration of their Practices.

AS to their Persons, we must consider them as that pleasant

pleasant fellow divided the World, into two parts one of which was born to cheat the other; or according to the more customary and familiat method, we must divide them into the Heads and Body: for by the Way I must tell you, that these Factions have one remarkable Qualification of a Monster, that to one Body there are many Heads; all challenging Equality, though at the same time every one of them aims at Priority. The Body being for the most composed of those who are deceived, I shall not concern my self with them, as the Principal Subjects of this Discourse: for if at any time, one of this Body advances so far as to be able to deceive others, that Member presently starts up to be a Head. 'Tis these Heads and their Hands that we have just reason to suspect and to be afraid of, and with these therefore I chiefly intend to deal.

THESE Heads must likewise be subdivided (which is natural to them) into two Classes; which Word will please some of them, though it may be the distinction will not: They are either *Schola-sticks*, or *Laicks*, Literate, or Ignorant Heads. The *Schola-sticks* are such as either had their Education in one of the Universities, or in the Army-College, during the late precious times, when the Saints bore the sway, and rul'd these Nations with a Rod of Iron, viz. the Sword: and with that Iron-Scepter broke their Enemies in pieces like a Potters Vessel.

I F they are such as suckt the Breasts of either of the Universities, 'tis odds but they are some of those who were nurs't up immediately after their poor Mothers had most outrageously been abused; when

when little nourishment was to be drawn from them, that was not mixt with Blood ; or however with some of that Physick which the Mountebanks of the Age gave them, to recover that Health which they had first taken from them : and it is well enough known that the Vertue of the Medicine will pass through the Mother to the Child. This Physick was their *Pan-pharmakon*, called the Solemn League and Covenant. Which was afterwards corrected with a Pill, called the *Engagement* to be true to the Government, without a King or House of Peers : and the Dregs of these poysonous and ill-prepared Medicines, stick as close to these men as their very Natures : so that without the danger of being thought a Conjurer, it is easie to guess what they are, and what they would be at ? I'll lay my life on't they love the Covenant and the dear Good old Cause, a great deal better than a Prince or a Prelate ; without which they have sworn to live ; and whose utter Extirpation (with * hands lift up to Heaven) they have so solemnly sworn and vowed : and their Consciences are so infinitely tender, that they would not break their Oaths, to gain the whole World (no more than *Herod* would do his) though never so impious and unlawful. And yet these very Men some of them, both Clergy and Laicks made no difficulty in taking those detestable Oaths, to cancel all their former Oaths of Allegiance, Supremacy, and Canonical Obedience, which they had so often, as they made their Superiors believe, *ex animo* taken and sworn.

* *The Ceremony of their taking the Covenant, by which it appears they are not against all Ceremonies.*

THEIR Brethren of the Armies Education, are indeed their sworn Brethren, *Simeon* and *Levi* :
it

it may be not altogether so well vers't in Practicab
but Knockers in Polemical Divinity; they can
pray two hours upon the Drum's head, make as
loud a noise as that when 'tis highest bract; and
it may be are as empty too. These men can fire
a Pistol in the Face of a Prince: can exercise a
Troop, both in Martial Discipline and Rebellion:
These are spiritual Dragoons, and can serve ei-
ther as Horse or Foot. These were such, who
for their Eminent Gifts and Services, were divers
of them possessed of the fair *Demesnes* of the *Or-
thodox* Clergy, and at his Majesties late happy
Restauration were forced to quit both their Military
Dioceses and good Livings: and no wonder then
if some of them out of necessity, and for a Lively-
hood; others out of Revenge, do now persecute those
Persons and that Way with their utmost Hatred,
against which they once fought, or at least encour-
aged others to fight, so heartily and successfully.
And these are their *Antesignani* of the first Rate,
or rather *ἡοὶ βροντῆς*, The Sons of Thunder.

AND lest this precious Generation of men
should perish, (for they are not Immortal) the breed-
ing of the Universities being corrupted with
Surplices and Subscriptions; some persons are so
indiscreet as to commit a Son or Nephew to their
Tuition; or they pick up some hopeful young
man (as they call him) whom they educate in
their Doctrines and Discipline: and thus take care
that the succession may be secured and propa-
gated.

AFTER these come the *Laisks* Illiterate or
Ignorant Heads; such as are merely Mechanicks:
Of these some are such as were in actual Arms
against

against their late lawful Sovereign; and having run away from the more painful and honest Trades in which their Parents or Masters gave them Education, in the Rebel Army learnt the better Trades of War and Saintship, which at that time were inseparably linkt together. Others of them are such whose courage it may be was not so great, as to endure the sight of a naked Sword, the clashing of Armour, the noise of the Cannon, or the other Terrors of War: but having the gainful Employ of Sequestrators, Decimators, or Country Committee-men, or some dependance on them, staid zealously at home to pray for those who were courageously fighting the Lords Battels against the Mighry abroad: and by their Rapine and Oppression, making long Prayers and devouring those Widdows Houses, whom their Companions murdering Swords had made such, in the first place to make Provision for themselves, and in the next for their Confederates, who were to bear the Heat and Burthen of the Day.

These Fellows were great frequenters of Sermons, those things then call'd Exercises; which indeed were very violent, and made such as used them swear, whilst they set their Lungs to sale, from the Pulpit to encourage Sedition, and justify Rebellion: To these Meetings, if they could write and read, to make their Zeal the more observable, they never went without the necessary Utensils of Pen, Ink, and a large Pocket writing-Book, which was then the high Mode of the Religious and Godly. With such scraps of holy Non-sense as they there pickt up, they charitably

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feasted

feasted the Neighbourhood; and after many vain Repetitions of such fragments of their Collections to their own Families, and whoever else would come to hear them, perswaded of their strange Gifts and Abilities, and encouraged by the frequent flatteries and admiration of others, whose judgment was of the same Standard with their own, they came at last to set up for themselves, and in a little time to despise their Masters.

NOW and then you should have a Cobler venture beyond his Last, a Chandler finding out new Lights, a Grocer retailing Religion, a Black-Smith with a hot spark of Zeal in his throat hammering out Hobnails and Heresie, or a pragmatical Apothecary prating according to the Proverb. This Crew of Shop-Divines, animated by the prevailing licentiousness of the Times, their Ignorance and Impudence, with the help of some seditious Books, and an *English Bible*, (which for want of understanding the Original they wrest, as all unlearned and unstable men do the Scriptures, to their own sense, fanisie, and damnation) launch forth boldly into the depths of Divinity, to become Fishers for Men and Money: and with as much confidence as if they had the same Commission from our great Lord and Master, which his Disciples had to take the miraculous draught of Fishes or of Men.

NOR were the Advantages and Returns which they made in this Spiritual Traffick, so mean or inconsiderable, but that still they did encourage new Adventurers in the Trade; and also paid the first bold Undertakers sufficiently for their pains. Such a man was then accounted a Con-
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Luke 5.6.

Act. 2.41.

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siding Man ; that is, he was fit for the use of the State, in the necessary and pious Employments of Rapine, Sacrilege, and premeditated Murder ; and hereby (which one would think very strange) they got the Reputation of sober and conscientious men, just and honest in their Dealings, which was no small step to many Customers, and by light Gains and quick Returns to make a heavy Purse for themselves ; though I doubt not but they made many heavy Hearts and light Purses for other men ; viz. the truly Loyal Subjects, who for no other Crime were called Delinquents and Malignants, and were accordingly treated in their Persons and Estates, as the most notorious Malefactors, by these honest godly men : who for these serviceable Cruelties and ill-gotten riches, came to be feared by all, respected by many, though lov'd by few. And it was no uncustomary thing, to see one of these pragmatistical Peasants with his high shoes and Hobnails, in greater Authority than the Right Worshipful, or it may be the Right Honourable of his Parish. So great gain was the Godliness of those times, that it is no Miracle if they long and breath so much to see those Gospel-Days again.

BUT lest I should be thought a little unkind in giving them the distinguishing Character of ignorant Heads ; though I could produce many Instances, one or two shall suffice to make it appear that I am not injurious, but civil to them, in concealing so many of their follies as I am able to publish.

ONE of these proud and insolent Ignoramus's being urged to pay some respect to his Superiors,

from the Example of *St. Paul*, who complemented the *Roman* Governour with that respectful Address of most Noble *Festus*; found out this cunning Evasion for his unmannerly Religion, that for ought he knew Most Noble was the Deputies Christian Name.

A N O T H E R of the same form, was so childishly ignorant, even in the Common Sentiments of Nature, as to put the Question whether it was the same Moon, at the place where he dwelt, as was in other places? and to admire her kindness for travelling with him all one Evening; going if he went, and standing still if he did so, to wait upon this younger Brother of *Endymion*. Nay so strangely silly was this Animal, as by a pleasant conceited Gentleman, (who did it with abundance of personated gravity and plausible Artifice) to be perswaded out of his Christian Name: and yet this Fopp would swagger about Predestination and Election as boldly as the tallest Doctor of the Tribe. And though I make no question, but a great many of them may have far more natural cunning; not many of them have much more Learning: Since I know it is not now to be hoped for by a Miracle, and I am sure they are far enough out of the Road, and advantages of obtaining it any other Way.

I will not say it is impossible, but I dare say it is very difficult to find a Head of any faction or separation, who either was not bred up for some time, a few days at least for the Credit on't, in one of the Universities, or one of those mens Pupils who were educated in the times of Rebellion;

lion; when a Month made any man of Gifts (for it was no matter for Parts) a Master of the Arts of praying *Extempore*, and Preaching *Pindariques*; a Year was sufficient to proceed to the Grace of Doctor; or by what was then called Grace to make him fit to do the Work of one of their Evangelists or Apostles, and qualifie him to preach that Gospel which was able to convert Christians to Paganism, or something worse. Or else generally you shall find them such who have been Reverend Spiritual Curiaffiers, or Chaplains to some of the Rebel Cohorts, or a Disciple to some of them. A Sequestrator, Committee-man, or related to, and dependant on them. A Favourite to some of the great and leading Men of those times, or however acquainted with them, or some of those other sorts of ignorant, conceited, impertinent Mechanicks; and take the Herring out of which Barrel you please, for they are all of a price.

NOW, do not these look like men fit to be intrusted with the Management of the Publique Affairs of the Church, and the conduct of Souls to Heaven? of whom some were Actors, most of them Abettors in all those abominable Sacriledges, those horrible Depredations: and that Infamous Murder of the best of Princes, the Lords Anointed, and their Lawful Sovereign, to whom they all ow'd and had many of them sworn Faith & Allegiance, and have thereby added Perjury to the rest of their Abominable Crimes.

WERE not these things matters of Fact, and so notoriously known, that they must have Faces of Brass to deny them, the Charge would

be most uncharitably scandalous: but I desire no other Testimony than that of their own tender Consciences, and of all the World that knows them, to evidence the Truth as well as Greatness of their Crimes.

CHAP. IV.

Of the ways whereby they decoy others to be of their Perswasion. Of the great Pretensions they make to Zeal and Holiness. Of the great Veneration they seem to have for the Scriptures, when yet they are directly against them. Instanced in two Positive Commands, to obey Magistrates in the State, and those that have the Rule over them in the Church. The unreasonable-ness of the Pleas they make for their disobedience, which if allowed must take away all the Power of Superiours, and cancel all the Duty of Inferiours. The Impotency of that Plea of expecting expresse Scripture as the only War-rant for all our Actions. The unpracticableness of it shewn in a familiar and very possible Instance.

IT is some kind of Miracle, that there should be such ill Men, and yet such good and glorious Pretences; but it is a far greater, that after all this, they should be able to gain *Proselytes*, be followed, admired, countenanced and esteemed almost to Adoration, by so many Persons. Our next Discovery must therefore be, By what Arts and Methods they purchase that Reputation

putation in the World ; and how they come to make so many Disciples.

H A D some Ages past over since the late Dismal Revolutions, one might imagine such specious pretences might prevail again, and the concealed mischief pass undiscovered : But the blood being yet scarce dry upon the Sand where they acted the Real Tragedy, the Scars of those intestine Wounds which they gave both Church and State being still visible and apparent, and the ashes of our former Fires lately quencht, that they do not only still smoak, but are full of hot and glowing Embers : one can scarcely tell how to judg otherways, but that those Persons who do so industriously blow them up, and supply them with the same combustible Materials, must be very desirous to re-kindle those devouring Flames ; and that a great part of those who are the Countenancers and followers of these Men and their Perswasions, must have a Design to repeat over again those Horrid Villanies, which were contrived either by the same Persons, or at least such as were of the same Leaven ; and carried on by the same Methods and gradual Progressions, the very same pretences of Conscience, Religion and Reformation, with which now these present Dissenters act.

Y E T I dare not believe of so many as seem to love or like them, that the greatest part would rejoice to see the Confusion and Desolation of their Native Country : and I would be unwilling to fix that Design upon several, who I am confident are Innocent of it. Nor do I think, that all the whole Party are managed by Interest,

St. Luke
c. 11. v. 44.

or guilty of Hypocrisie : I am clearly of another Judgment; and do believe it is a want of ability or means to discover those Dangers which are closely concealed from them by the cunning Ring-leaders of Faction, which is the true Reason why they do so much admire and adore the fair outside and specious appearances of these Men ; who are like those *ἀδνα μνημεῖα*, those dangerous vaults under the Painted Sepulchres : at whose outward Beauty and Garniture whilst Men do with wonder gaze, they are not aware of the Dangers of their inward hollowness, till they are irrecoverably fallen into it.

T H E R E is no question, but Goodness and Piety do command an Universal Love and Veneration : insomuch that even those persons whose constant Debaucheries declare them open Enemies to all Vertue, cannot yet forbear to pay a secret Homage to those Men with whom they see her dwell. And this is the Lure which these cunning Falconers know so well how to manage ; and by it to reclaim the greatest Haggards. But it is but a Lure, and would they well consider, when they have with so much eagerness stooped upon it, that it is only a few Gay Feathers, and not a real Quarry, they would not so tamely take the Hood, and give themselves up to that blind Faith and Obedience which is expected from them.

I would willingly believe, that it is not the Wills, but the Understandings of these Men that are to blame : and as I desire it were, so I should extremely rejoyce to be convinced that their Piety were real : But I shall never be capable of entertaining the Perswasion, That any Person can
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truly Fear God, who does not Honour the King : or that he can be a good Christian, so long as he continues to be an ill Man. Nor can I be brought to believe, that he is a Child of God, and loves God as he ought to do, who hates his Brother ; unless they can convince me that it is not Canonical Scripture which tells me, *In this the Children of God are manifest, and the Children of the Devil : who so doth not Righteousness is not of God, neither he that loveth not his Brother.* And I am very well satisfied, that it is no Work of Righteousness to refuse to obey God in those lawful Magistrates and Ministers who are of his especial appointment, and his Vicegerents and Representatives : and to whom therefore he commands all Obedience and Subjection should be given.

DID they lie under the hard Circumstances of invincible Ignorance of their Duty, they would deserve Pity and Pardon both from God and Men : but being prest on all sides with such clear and irresistable Arguments from undeniable Scripture, Law, and Reason, that they owe all Duty to their Sovereign, and all Obedience to their Superiours in the Church ; there is no colour or pretext left them, under which they can shelter themselves from the unavoidable guilt of wilful Disloyalty, and Obstinate Schism.

I have often wondred to hear with what Veneration they will speak of the Holy Scriptures ; and to see how constantly they retreat to them as the most impregnable Fortrefs for the Defence of their Opinions and Perswasions : how peremptorily and frequently they appeal to them as the only indifferent

St. Joh.
c. 5. v. 39.

indifferent Judges and Arbiters of all Controversies and Differences in Religion : how zealously and earnestly they ply the People with the great Duty of searching the Scriptures, for in them they have Eternal Life: and yet all the World cannot perswade them either to believe or hear those Scriptures, though speaking never so plainly against their Erroneous Practices.

St. Mark
c. 12. v. 17.

Rom. 13.
v. 1.

I know no Commands more Positive than what our blessed Lord himself and the Apostles of our Lord have given for their Obedience to Kings, even Heathen Kings ; *Render unto Cæsar the things that are Cæsars, as well as unto God the things that are Gods.* And let every Soul be subject to the higher Powers, saith St. Paul. And he enforces the Command upon them with the most dreadful of all Penalties ; Not imprisonment of their Bodies, confiscation of their Goods, or Death (in all which they pretend to glory, and be more than Conquerors :) but with Damnation, of which (if they suffer it) they will have no cause to Boast. And as if he had foreseen what shield they would oppose against such a mighty Blow as comes from the all-powerful Arm of Divine Vengeance ; he takes away even that De-

* The Word ὀργή signifies Poena, vindicta, as well as Ira. So Rom. c. 3. v. 11. Is God unjust (ὁ ἀδικῶν τὴν ὀργὴν) who taketh vengeance ?

fence, and tells them, it is a folly to pretend the Obstacle of Conscience, since they must needs be subject not only for * Wrath, or fear of Punishment, but also for Conscience sake.

N O R is the other Command less plain and positive. *Obey them that have the Rule over you ;*

you ; and submit your selves : for they watch for your souls, as they that must give an account. That there are such Persons who have a just Authority over them ; by the Fundamental Laws of the Land, is matter of undeniable Fact ; and these very Men having given their consent to those Laws, by their free Representatives in Parliament, stand bound to the observance of them by their own Act and Deed. Which manifestly shews the unreasonableness of their disobedience. But further, that these Governours of the Church have that Authority vested in them and derived upon them, by a continued succession from Christ and his Apostles, is a Truth, which though they may stoutly deny ; yet they will never be able with all their skill to disprove, without a new *Index Expurgatorius* : and such a one as must purge not only all the writings of the Ancient Fathers, all the Records of time, all the Acts of the allowed General Councils, but even the Bible, or at least some part of it out of the World.

A L L that they say for themselves to palliate such Notorious Disobedience, is, That they ought to obey God rather than Men, which is undoubtedly true and necessary in all such cases, as that for which it was first urged ; where the Commands of Men are contrary to the Express Laws and Positive Will of God ; But a most impertinent and frivolous Evasion, where the Impositions of Men are either agreeable to the Will of God ; or by being by him left altogether undetermined, are therefore absolutely in the Power of his Deputies, the Lawful Magistrates, to determine, this way or that way, as to them shall seem most

1 Pet. 2
cap. ver.
13. to 18.

most expedient. And therefore the Apostle commands, *Submit your selves to every Ordinance of Man, for the Lords sake.*

SOMETIMES they will tell us (especially those whose Reason convinces them of the impotency of the former Plea) that they are obedient so far as the Impositions are lawful: that is, warranted from the Express Word of God, which is amongst all Dissenters the most Universal Sanctuary, where their Disobedience seeks, and, as they think, finds a most certain Refuge and sure Protection.

LET them now shew us, for the proof of this new Tenent, any one place of Scripture, where all Obedience is limited only to what is expressly commanded in the holy Canon. If they can, they have better Eyes than all the rest of the World; and if they cannot, why do they destroy their Maxime by their own Practice, by yielding Obedience to a Doctrine no-where warranted by express Words or Commands of Scripture? and this impregnable Fortification, in which they think their Disobedience so securely retrench'd, will, like the Walls of *Jericbo*, fall flat in an Instant, if we consider,

FIRST, That the Members of the Church ow'd all Obedience to their lawful Superiours, both in Church and State, before some parts of the Scripture were committed to writing; and long before they were collected into one Volume, and so communicated to the dispersed Church. Now, before they were either written or published they could be no Rule for their Obedience; which, nevertheless, was a Duty which they were obliged

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SECONDLY, If we consider, That, though the Scriptures are sufficiently able to make the Man of God wise unto Salvation, in point of Faith and Doctrine; yet they are altogether silent, as to the particulars of Discipline and Govern-
ment. Some general Rules are laid down; as, That every thing must be done with Decency and in Order: Now the Question is, what is Decent? what Orderly? and what Edifying? The Scriptures cannot be the Arbiters of what they leave undetermined, nay, not so much as mentioned: Who must then be Judges? Surely those Powers, and that Authority, which are ordained of God; and established by the Fundamental Laws and Constitutions of our Nation: and not these Men, nor indeed any private Persons, who can shew us neither Mission nor Commission, Succession nor any other Authority, more than they may have obtained by Usurpation, to be Judges over the Church of God. And their own Practice, when they were in Power, shews the unreasonableness of this Plea; since what they deny to others, they did then arrogantly challenge to themselves; viz. To determine the Times, and Modes of Worship: and in their worthy Directory they did impose many things not expressly commanded in Scripture, nor so much as encouraged by any ancient Usage or Custom in the Church of Christ. Nay, the very making, and imposing such a Directory, was by this Rule absolutely unlawful, as being no-where commanded in the Word of God. And what were all their Exercises, publick and private Fasts, and days of Thanksgiving

1 Cor. c.
14. v. 26.
40.

*Prosperum
scelus vir-
tum voca-
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3 S. John
V. 9.

Thanksgiving for their prosperous Wickedness, but Times of Worship, (I dare not say of God) of their own, not the Scriptures appointment? So that it makes it very suspicious, that they are of the same spirit with *Diotrephes*; and that their prating with such malicious words, against their Lawful Superiours, proceeds from that Ambitious Love which they have to Preheminence themselves, which gives them such an aversion to those Humilities and due Submissions which they owe to others.

T H I R D L Y, the impotency of this Evasion will most fully appear, if we consider the Nature of Obedience, which is hereby utterly destroyed: for the very Essence of Obedience does consist (not in disputing the lawfulness of the Commands, but) in a willing and ready putting those Commands in Execution; provided they be such as are not directly contrary to the plainly understood and Positive revealed Will of God; or to the Universal and common Laws and Dictates of Nature and Nations; which none of those, to which Dissenters are disobedient, can be proved to be. And the Subject of all Obedience, either to the Laws of God or Man, usually consists in such things as are expedient to be done in order to the publick good, rather than agreeable to our inclinations, which (though under the specious Name of Conscience) if they may be permitted to be Judges, will emancipate all Mankind, and set them free from that Duty which they owe to their Superiours; and it would be no more but pleading this a *Corban* against whatsoever is expected from them, and all the Obligation

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to Duty is immediately cancel'd. And I would gladly be satisfied, if this Doctrine were Universally received and put in Practice, whether it would not quickly turn the whole World upside down, and in a few Moments destroy that Beautiful Order, of which Almighty God was the Primitive Author in Nature; and as St. Paul tells us, is no less in the Church? for God is not the Author of Confusion, but of Peace, as in all the Churches of the Saints; and that Peace is never to be hoped for, had or enjoyed, without Order, and Obedience to those Decencies which by a Lawful Authority are commanded, and which therefore the same Apostle absolutely and universally enjoins: *Let all things be done decently and in order.*

Deus fecit
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râ, Sap. c.
11. v. 20.
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very good,
Gen. 1. 31.

BUT to shew the impracticableness of this Opinion in the common concerns of Life, and much more therefore in the Religious, we will suppose that one of these precious Men has Children and Servants, whom he has educated in the fear of the Lord and instructed in the Way of Righteousness according to his own Principles. He calls for his Son, and tells him, Son, such a Man owes me a considerable sum of Money, this is the day for payment, pray go and receive it for me, to supply my present urgent occasions. But replies the Son, Sir, how do I know whether this be a just Debt? and unless I be satisfied in Conscience that 'tis so, I dare neither demand nor receive it of him. Oh Son, says the Father, Remember your Duty, and the Commandment, *Honour thy Father, &c.* and from that Text he preaches him a long Lecture of the Necessity of Obedience,

Obedience, and the many advantages both Temporal and Eternal which do attend it. Sir, answers the Son, All this is true, and I am Obedient to you, and Honour you, so far as the Scripture warrants me; but I can find no express Command in the Word of God, for this you would have me to do; and unless I can, my Conscience will not give me leave; for I must obey that and God rather than Man. Having such ill success with his Son, whom he has made so good a fencer as to beat him at his own Weapon; he betakes him to his Servant, who has been sufficiently taught that he must not be an Eye-servant, but serve with singleness of heart as unto the Lord: Pray, says he to him, go to my Grounds, and take up such a Horse, carry him to the Fair or Market and sell him, but not under such a Price. Oh Sir answers the scrupulous and conscientious Servant, there is to be a Godly Meeting at such a place, and I must go to hear such a Precious Man, who teaches the most feeling, soul-saving, heart-breaking, sin-destroying Truths. But besides I know not whether the Horse be worth so much, or whether he is sound Wind and Limb; and I am afraid lest I should cheat or over-reach my Neighbour; and indeed I dare not do it, for I would not wrong my Conscience to gain the whole world, and lose my own precious Soul. So that, as far as I see, if what he calls his Conscience does but suggest it, the Man will be the Master. And this Liberty of Conscience is a most excellent thing to cancel all such Contracts as Indentures, and if it were but as generally received and put in practice, as it is preached in

in *London*, the Chamberlain of the City would be eased of a great trouble: and Conscience would make more Freemen in an Hour, than he can do in seven Years. It were endless to recount all the Instances of this Nature which might be brought, to shew the unreasonableness, ridiculousness, and dangerous folly of maintaining this Doctrine.

AS for that subtile piece of Non-sense of satisfying that Duty which they owe to Authority, by Suffering, which they call Passive Obedience, I think it is out of countenance already; or if it be not I think it may very well blush, when they rank themselves amongst Thieves, Murderers, the damned in Hell, and the Devils themselves, all which are passively obedient to the Laws of God and Men: that is, they suffer the just Punishments of their Disobedience to both.

THIS may appear a large Digression, and not much to the purpose of the Intention of these Papers: But I thought I could not do these men justice, if after the Character of their Persons, I did not endeavour to take away from them this Feather, with which they play so frequently, and tickle both their own Mouths, and the Ears of others.

CHAP. V.

Of the several Arts they use to gain Love, Credit, Esteem, and Veneration. Of their pretences to Exemplary Piety in their Actions, Words, Looks, Gestures, Habits. Of the way of their

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maintenance by Free-will Offerings, the Advantages they have thereby over the Clergy of the Church; it eases them of a great trouble, and preserves the love of their Auditors, who like this Gospel-way, where they may at their pleasure withdraw their Bounty: it secures them from the Penal Laws. Of the advantage they make of Punishment, by calling it persecution; of their seeming Constancy in suffering for what they call Conscience; hereby they gain love, pity, and money: They make this Persecution an infallible Mark of the true Church; the use they make of it, to render the Government odious to the People, and to dispose them by degrees to endeavour the alteration of the present, which they call Reformation. The same Arts made use of to promote the late Rebellion.

LET us now examine by what Arts and Arguments they proceed with so much success in the Returns they make of their Traffick for Reputation, Money and Disciples, and to pass for such precious godly men, and the only Soul-savers, both in their Opinion, and the Thoughts of others, who follow them in Multitudes.

WE must therefore understand, that what by the In-comes of the late Times, when the Spoils of the Wicked, and the Riches of the Nation ran through their Channels; and what by the present liberal Contributions of the Brotherhood; they have as little Necessity as Opportunity to enrich themselves by impoverishing others.

others. What they did before, is both by Time and the surpassing Generosity of their most gracious Prince, buried in Oblivion: So that now they have nothing to do, but to promote the Good Cause and God's Glory; for I dare engage, that Restitution of any thing formerly obtained by unlawful Means, is no part of their Religion, nor ever raised the least scruple in the tenderest of their Consciences.

THEY know well enough, that Example is more prevalent and convincing than all the Precepts and Arguments in the world; and that he that would draw another to be of his Perswasion must first perswade him to believe that he is good, and has a great love & tenderness for his concerns & eternal Welfare: And herein lies their Excellency. It is their greatest care and constant endeavour, to manage their Lives and Actions with so much cunning and artifice, that Detraction and Envy shall have much to do with all their curiosity, to find out any thing in the outside and visible part of their Lives whereof to accuse them, excepting for their disobedience to Government; which though it be unfledg'd Rebellion in the shell, yet they are so far from esteeming it criminal or sinful, that therein consists the only differencing part of their Religion from other Men. And for my part, I will in displaying this their Master-piece, and what-ever else concerns them, do them all the justice and reason they can deserve.

THAT they may therefore appear to be the most upright Men in their generation, they are not only violent in decrying Sin in others, especially great and scandalous, common and

customary sins, Intemperance, and that Debauchery under which the Nation groans; but they are all extremely vigilant over themselves: most prudent and dexterous not only in avoiding the sins, but even the occasions which may lead them into any disorders: And therefore, though they appear wonderful courteous, and full of obliging smiles, yet they will rarely converse much or long with any Company: and always chuse to leave behind them the great desire of their further conversation, rather than to importune and nauseate with a tedious visit; coming to see you as a *Physician* for your Soul; and staying, as if they had more Patients in their Round, and it may be only for the Fee. Nor will they so much as come in any place where there may be occasion or suspicion of Scandal or Expence, unless in case of necessity, or in their travels upon the road: they are as scrupulous of a Tavern or publick House as a *Mahometan*, who by his great Prophet is forbidden the use of Wine. If at any time they fall in accidentally with idle or extravagant Persons, they will either by their silence or morose severity escape their persecutions; and by a discreet Incomplaisance, avoid those dangers and inconveniences, which hot Discourses and hard Drinking precipitate so many Men into.

I do not charge them with these things as matters of guilt, and if these were their only crimes, they were the most excellent Persons of the World: And possibly the want of this necessary Circumspection and cautelous Prudence in some of those who call themselves *Sons of the Church*,

Church, have done her the greatest unkindnesses; and have given such advantages to her enemies, as they could not have hoped for from all their own industrious malice and subtilest contrivance: I wish they would seriously consider of it, and in time reform such of their Actions, as make their Persons infamous, render their Profession contemptible, their way of Worship suspected, and their good endeavours in other things fruitless and ineffectual.

BUT to proceed, their very looks are modell'd and compos'd to a settled gravity, and almost affected austeritv: Their eyes and hands are in company often lifted up to Heaven, as if they were taken up with the holy meditations, or devout Ejaculations. They are usually sparing of their Language, and when they speak, it is with such a particular way of a treatable and sententious deliberation, as affords them liberty to weigh every word, and strictly examine it, before it passes the sally-port of their lips; which likewise adds to the belief that it is the Spirit that gives them utterance in their *Extempore* Prayer, when (contrary to that custom which most think is nature in them) they pour out their words, which like *Jacob* and *Esau* struggle for the right of being the first-born, as we shall take notice hereafter. The greatest part of their Discourse is about Religious affairs, the great concern of Souls, for which they express an infinite care and tenderness. Sometimes they will with passionate sighs and expressions bewail the wickedness and abominations of the present Age; and that not without some poysonous hints against the miscar-

riages which they will intimate are to be found amongst Persons of the greatest Rank and Eminency, as influencing the rest of their Inferiors by Example: and whilst it may be, they only pretend to pity them, they really endeavour to make them odious. Their very Habits, lest they should seem inclined to Pride or Vanity, are usually mean enough; and for certain so remote from the present *à la mode*, especially the Canonical, as to appear rather approaching to Antick, if it will but keep them warm, as they tell such as happen to take any notice of it, that was the original intention of Apparel, and therefore all that they expect from it.

THEY rarely concern themselves with Secular Affairs, their Revenues being the Free-will Offerings of the People; which they quicken now and then with a gracious Exhortation: To do good and communicate, to distribute to the necessity of the Saints, with which Sacrifices they tell them God is well pleased, and no doubt then, but they are: and hereby they receive a treble advantage

FIRST, They have a great conveniency for privacy and retirement: which they are not sparing to publish they do wholly spend, or the greatest part of it, in Prayer, Meditation and taking pains to provide Spiritual food for the Souls of Men.

SECONDLY, Hereby they gain and preserve the kindness of their Auditors, who are so far from grumbling at their way of Maintenance, that they look upon it as the only Gospel-way: and seem never better pleased with themselves

themselves, than when they have done an Action so meritorious, as they pretend to believe the supplying of their wants and necessities is. Though possibly (which these Men are not aware of) it is because they are not obliged by Law to the payment of those voluntary stipends, but are at liberty to stop their hands when they please; and lessen or enlarge their Bounty and Liberality accordingly as the Teacher edifies them; that is, as either he flatters their Humors and Fancies in publick or private: Or if there happens any dislike or disagreement betwixt them, they may wholly withdraw their Purse and Persons from him and his Congregation, and betake themselves to another, as I have seen it my self, and do not doubt but it very frequently happens. And there is no way so effectual as this, to make the Clergy most *mercenary*, base, servile and mean-spirited, so as not to dare to say or do any thing which may displease a good Benefactor, for fear of losing both himself, his Money, and their own Reputation; which of necessity follows their being forsaken of any of their Hearers, who will be sure to lay the blame of their Change upon the want of ability and unedifyingness of the Teacher, whom they have for those Reasons left, and made choice of a better.

THIRDLY, Hereby they many times avoid and escape the severities of the Penal Laws in their Pecuniary Punishments; having no visible Estate to levy an *Estate* upon: and as they will not by any Authority be suspended *ab Officio*, so they are sure they cannot *à Beneficio*. One of these Teachers meeting the Constable,

who came with a Warrant to levy twenty pounds, for his holding a Conventicle, of which he was in due form of Law convicted; pleasantly told him, he might take his Distress if he could find any thing; but, yet, says he, I would have you understand I do not complain of Poverty.

WERE they to receive their Maintenance, as the Clergy of *England* do, by the ancient and established way of Tythes, as their Revenues would be nothing so large, so they would have less time to spend in their Studies, and more hatred and ill-will amongst their Parishioners; for it has been observed, that some men of great eminency for Piety, Parts, and Learning, have not yet been able by all those Accomplishments, to purchase the love of their Parishes: For which there could be no other Reason given, besides their honest Care to take their own just Right and Maintenance, according to the direction and appointment of the Laws.

AND possibly we need not seek any further for the Reason of the common disrespect, or contempt of the Clergy: for they lie almost under an unavoidable necessity of being either poor or hated: If they will permit either overpowerful Greatness, or the universal Covetousness of the ordinary rank of People, to defraud them of the greatest part of their little Revenues; they may pass for good, quiet and peaceable men; but must certainly be poor and necessitous: which will infallibly render them contemptible in the esteem of the greatest part of the world, which will never leave the humour of paying their

their Respects proportionably to the *Quantum quisque nummorum habet in Arca*, to the greatness of Riches, and not of Vertue. And if the Clergy endeavours to redress this, by having recourse to the Laws, for the recovery of their just Rights, they shall assuredly gain the Character of troublesome, litigious, and covetous persons, and shall not fail to be for these false imputations really hated: For all which troubles and inconveniences they are obliged to the Doctrine and Practice of these Dissenters, in unsettling the minds of the Multitude in the late Times of Libertinism: All which they avoid likewise themselves, and are considerable gainers by the bargain.

AND now, what Person that looks no further than these fair Appearances, but must judge most advantageously of these men? And there are not many of their Followers that will give themselves the trouble of a further Enquiry, or more narrow Search and Examination. Nay I am perswaded, that hereby a great many of them do commonly deceive themselves into a strong belief of their own sanctity: And though they do openly avow (if not by their Doctrine, yet by their Practice) and justify the blackest of all Crimes, Rebellion, which is as the sin of Witchcraft; and that stubbornness, which is as Iniquity and Idolatry, of which they so vehemently accuse others, yet all this is done for Conscience sake; and that pretence can by a strange Chymistry, turn the greatest Sinners into golden Saints, and the most horrid Impieties, Sacriledge and Murder, as they would make us believe,

believe, into acceptable services to God Almighty.

T H O U G H in reality after all this, they have made no greater advance, and it may be
Acts 26. 5. are not yet better than the Pharisees of old,
Mat. 23. whose Sect was the strictest among the *Jews*;
14. 15. they were as strongly perswaded of their own sanctity; they would make as long Prayers, and devour Widows Houses too: They were as industrious to save Souls, nay would do more than most of these will adventure at, compass Sea as well as Land to make a Profelyte; and I fear with the same success as these men do. I say they are not yet gotten altogether so far, nor are quite so innocent: For amongst all the Crimes our blessed Saviour accuses them of, and condemns them for, and for which he denounces so many fearful Woes against them, I do not find that ever he charges them with the Guilt, or so much as suspicion of Rebellion against *Cæsar*, or any of his Prefects, or yet with Disobedience to the High-Priest, who was then their Ecclesiastical Superior. Nay further, we may well suppose, that as in their Tithing Mint, Annise, and Cummin; so they were exact in their Duty to all these by the design they had to entrap the Holy Jesus with that Question, whether it was lawful to give Tribute to *Cæsar* or not? they being beforehand satisfied in themselves that it was, and resolved if he should deny it, to accuse him of a Crime which they were well assured would condemn him.

N O R in truth are they arrived to any higher Pitch, than it is very possible for a Heathen, by
 the

the meer strength of Nature to perform; and some of them went as far in Morality, if we may believe the Histories of their Lives, as it is possible for Humane Nature to go.

BUT further, to discover how great Masters they are in the Art of Converting every thing to their advantage, and by all ways to gain love both to their Persons and Perswasions: Even Punishment, the original design of which is to make all Crimes odious, as they handle the matter it adds a Lustre unto theirs. They never fear or feel the deserved Penalties of the Laws, but both in publick and private, they cry out as men upon the Rack: and if for their committing a spoil in Gods Harvest, Justice does but take them by the Ears, with their hideous outcries they call all the compassionate Herd to condole with their sufferings; and this must be call'd a Time of Persecution, and the suffering-days of the Saints. Now the very Word Persecution sounds so heathenish and unlawful, that it is impossible but they should meet with abundance of Pity; and that we know is both the Parent and the Child of Love. And it is no wonder if they glory in these Tribulations, and patiently take the spoiling of their Goods, if they can be found, which they are sure will be restored by the Bountiful Pity of their Congregations, seven-fold in this Life, and in the World to come God knows what.

THAT great constancy of Mind with which they appear to suffer, they may well shew, when one hair of their Heads is not toucht. Their frequent talking of resisting unto Blood, which

I much question, whether they would in Suffering; as for Doing we may from former Experience take their Word; and their many and vehement Exhortations to Constancy, begets in their followers an opinion, that they are not at all inferior to the Martyrs of the Primitive Times, or those of later Days: and that therefore they are in the right Way, because they are persecuted by the Wicked; for such are all those, who are not new-cast in their Mould. And this makes the People redouble their Love and their Bounty: knowing that if he that gives but a Cup of cold Water shall not lose his Reward, theirs shall be exceeding great and full of Glory. Hereby they are sure they are not of the World, because the World hates them; for they make what they call Persecution, an infallible sign of the true Church; which is so great an Error and Mistake, that if it be admitted, there can be none False; for undoubtedly Philosophy has not been without its Martyrs, and there is no Religion of Pagan, Jew Turk, as well as Christian, but has in their sense suffered Persecution; that is, have been opposed, condemned, and punished, by the Laws of some Times and Places.

BUT they have another Design, and the Project does but too commonly succeed according to their Wishes and Intentions: for they do not only hereby purchase to themselves Love, Riches, Pity, and Reputation; but they likewise inspire a secret Hatred into the People against all Magistrates, from the Commissary and Official, to his most Reverend Grace; from the Countrey-Justice of the Peace to Sacred Majesty
* self.

AND

AND I am the apter to believe this, because in common Discourse, from the Highest to the Lowest of them, I could never yet hear any one of them speak kindly, either of the late Blessed King *CHARLES* the Martyr, or of His present Majesty, excepting for the Act of Indemnity, or the last Indulgence and Toleration: Whatever Reason they had for the one, I am sure they had sufficient cause for the other; and had they any Remainers of good Nature, Ingenuity, or Generosity, they would think all their Duty and Service too little to express their sensibleness and gratitude for that one Gracious Act; whereby they enjoy their Lives, Liberties and Estates, all which they had so absolutely forfeited. And though they dare not call the Master of the House *Beelzebub*, yet for certain his Domestiques shall meet with far coarser treatment: If they are not such as are visibly inclined to be favourable unto them, but discharge their Duty by putting the Law in execution against them; presently they are Persecutors, Blood-Suckers, *Nero's*, Enemies to God and all Good Men; which all must be restrained to those of their Party, who only are Good and Godly.

FROM hence the People come to a dislike of their Governors and Government: from thence they proceed to wish it were otherways; and by degrees grow at last familiarly to entertain those dreadful and desperate Resolutions, if they have Opportunity and Ability, to make what Alterations they think good, not only in Religious but Civil Affairs; not only to depose but murder Kings, and extirpate Episcopacy Root and

and Branch; and indeed to commit all Villanies and Disorders. Nor will they stick at any thing, which they are pleased to varnish over with the pretence, and only the name of Reformation.

THAT this is no false Accusation, or Fiction of my own Fears or Fancy, any Person may be easily convinced; and it is no more but looking backward to the Times preceding the Fatal Year 1641, and those that followed, till the Happy 1660, and it cannot be denied but that these are Real Truths: and that these are the certain Trains and Trenches, in which the Undermining Spirit of Phanaticism then did, and now does most dangerously work.

CHAP. VI.

Of their Endeavours to insinuate themselves into the Favour of Persons of Quality: And that notwithstanding their Flatteries, they are the greatest Enemies to Gentry, Nobility, and Royal Dignity. Of the manner how they creep into Populous Places, and the Arts they use to endear themselves to the People, by putting them out of a good Opinion of their Lawful Minister. The Reason of their settling in Market-Towns or Populous Villages, where there is not already some prevailing Sect. Tradesmen lovers of Reading, and have time to peruse their poisonous Writings. Hereby they propagate their way, the Shopkeeper mingling and retailing their Doctrines amongst his other Wares: With

With their design upon Corporations in future Elections of Parliaments.

HAVING by the fore-mentioned Artifices, and the fair Appearance of Holiness they carry in their Lives, insinuated themselves into the good Opinion of the Many; who it may be have never considered, what is the end to which these ways of Dissension and Separation must at last lead them; and for all their searching the Scriptures, have either not found or not understood that place of the wisest of Mortals, *My Son, fear thou the Lord, and the King; and meddle not with them that are given to change; for their Calamity shall rise suddenly, and who knoweth the ruin of them both?* ^{Prove 21. 22.} Notwithstanding which and many like commands, notwithstanding all former experience, having assured themselves of the People, who believe them equally with (if not above) the Scriptures; their next endeavours are to obtain the Bon-Graces of some of more Eminent degree: and this they do by the most servile of all Vices, and most dangerous of all flatteries; telling them, That this will render them truly honourable in the sight of God; and that the Kindness and Countenance they shew to his People, his poor, despised, persecuted Saints, and suffering-servants, will hereafter purchase for them an exceeding and eternal weight and Crown of Glory. Were there no Temptation in that Word; yet the Ambition of being Popular has had great and dangerous Influences upon some Mens Spirits: And if once these Men find that Inclination predominant, they will be sure to touch that

that String which makes the Musick. And this they do not out of any real kindness which they have for Nobility or Gentry ; but to gain Credit, Reputation and Strength to their Persons and Party. For you must know it adds not a little as they think, to their Esteem, to have the Coroneted, Coach stand waiting at the door of the Meeting-House, though it may be all that State is only to attend upon my Lady's Zealous Woman.

BUT however they know these goodly Elms are a safe shelter against a Storm, and strong Supporters for these Ivy's to creep upon : Which may be no unfit Emblem for these men ; who for all their pretended Humility, will at the last overtop the tallest Tree, and having liv'd upon its juice and moisture by their overkind Embraces, will infallibly impoverish and insensibly decay it. And were the Government of Presbytery, or any other Model of Faction established in the room of the present Episcopacy ; not only the Dwarf-Elders, but even the very Jews-Ear Mushrooms which spring from them, would have a greater Power in the Government than the noblest Trees of the Forest, or it may be than the Royal Oak: And the High and Mighty Ministers every one be more absolute and infallible in his own Parish, than his Holiness of *Rome* in his Oraculous Chair. And to shew you that they have as little kindness for Coronets as for Crowns ; it is but stepping into a Countrey-Conventicle, and there you shall hear them loud enough cajolling those Common People with, Not many wise Men after the Flesh, not many Mighty, not many Noble are called ; But God hath chosen the Poor : I say, God

1 Cor. c.

1. v. 26.

God hath chosen ; Mark that ! Whom hath he chosen ; Beloved ? Why ? God hath chosen the Poor. Ah Friends ! do not Great Men * Oppress you ? do they not draw you before the Judgment-seats ? do they not blaspheme that Worthy Name by which you are called ? in derision naming you the Saints and the Godly ; do they not call you Fanaticks and Rebels ? Nay do they not say you are Hypocrites and Deceivers ?——And after this Rate the Speaker goes on till he is almost out of all breath and sense , in this cunning Way of Railing against all Nobility and Gentry ; and putting the Common People into a good Opinion of themselves ; thereby teaching them to despise their Betters : an Humour to which the English Nation are but too generally and naturally addicted and inclined, without any such Encouragements or perswasive Arguments.

St. Jam.
c. 2. v. 5.
6, 7.
** By Taxes,*
Subsidies,
Royal
Aids,
Polls,
Hearth-
money,
Fines,
12. d. 53.
20. l.
100. l. &c.

A N D now there is but one thing to be done, before we bring them to the Pulpit, where we shall see them fit their Doctrines to their Designs, and accommodate their Principles to their Practice.

Y O U shall usually have them first Itinerant, to gain the greater acquaintance, and discover their Booty, and the most advantageous Place for a Station : having therefore in some Corporation, Market-Town, or Populous Village, made an Acquaintance, or got a Recommendation to some Olivarian Tradesman, or Forty-one Commonwealths-man, thither they make their Visits. The first thing they enquire after, is concerning the Minister of the Place, what he is ? and how the People stand affected to him ? Amongst other dis-

course they will wonderfully pity the great want of faithful and painful Labourers in the Lord's Vineyard; at Night some of the Neighbourhood, who are judged worthy and fit to make Disciples of, are called in; the good man is desired to go to Duty with them, which he does, after having first put out the Candle, either for good husbandry, or for fear it should go out with a snuff before he has done; or it may be, lest it should quench the Light of the Spirit, and in Charity I would think (did I not know them better, and that they have little acquaintance with modesty) to cover those blushes which justly may discover themselves, when he is at a loss or run aground upon a little Non-sense. He keeps them it may be an hour or two in attention to his zealous Tautologies: and these Bastards of his own Brain he fathers upon the Spirit of God. The hearty thanks of the House is returned him, which is one return of his Prayers he always aims at; and the Gifts are admired for his own, and he for them, which but just before were the extraordinary Emanations and Gifts of the Spirit. Some gracious discourse passes, which with much kindness, and promises of mutual endearings, begins the acquaintance, and concludes the interview for this time.

IF the Parson of the place be a mild, well-temper'd man, and favourable in his judgment to their Way and Opinions; or one who has been brought to a partial Conformity, rather out of fear to lose his living, than to keep his Conscience; he is drawn into the Conspiracy against himself, and by entertaining them kindly, shall certainly advance his own Ruine, in the loss of the love,

good

want good opinion, or Interest he before had amongst his Parishioners. But if he be a good brisk or learned man, one who both Preaches and practises Conformity, sober and pious in his Life and Conversation; then all their Cunning is set on Work, to find out something that may alienate the hearts of his People from him: For without this due preparation there is nothing to be done, no coming there: And many times this proves no difficult Task; for there being so much of *Meum* and *Tuum* between the Parson and his Parishioners, they there find a Breach ready made by which they may boldly enter. But if that Correspondence be good; yet something must be done, something must be found out against him. If he Preach but once a day, and Catechize in the Afternoons, he is Lazy, Idle, a meer Drone, and has not that care for precious and immortal Souls as he ought to have: if he Pray as the Canon directs, or in any set-form near unto it; he is a formalist, and has not the Spirit of God: A mere Moral Man. But if he be a great opposer of them, and their pernicious, dangerous, seditious ways and Doctrines, he is a Man of a Persecuting Spirit, which is utterly contrary to the Gospel; and that they are sure will do.

BUT if it happens either that the Minister be not a Man of Parts, or that he be vicious in his Life, then they have little to do; and their Conquest is like *Cæsar's* with a *Veni, vidi, vici*. They come, they see, and overcome in an instant: and no sooner can they display their Victorious Ensigns, but the People fall unto them, and thereon suck they no small Advantage; and their own Minister

E. 2

*Psal. 73.
v. 10. Tran
sa. Ecclesi*

having

having before been justly despised for his Ignorance and scandalousness, there will need little trouble or pains to render him truly contemptible, and hated amongst them.

AND here our *Boanerges* is, it may be, courted to fix; which, after having made some difficulty to do, only to secure to himself the Contributions, and some other conveniences, he will not fail to do, unless he have a call to some more advantageous Place. Provided always it be a place Rich and Populous, and not already taken up with some other prevailing Sect and Faction; which plainly shews their Design is to supplant the present Church, more then to propagate that which they call Truth: otherwise they might as well endeavour to convert them from their Errors, as the Church-men from their Loyalty and Obedience, which is all they do, or aim to do: And Observe it where you will, you shall never see them settle in a small or poor Village: It may be those People have no Souls to save, or they are not worth the saving, or they must travail and take pains for it? and since they cannot pay, must not have Salvation brought home to their Houses. I have known one who for several Years has liv'd in a Place well stockt with a prevailing Sect, and where the Parson gave him advantage enough, who yet never had any Congregation gathered there, but ply'd every Lords Day, and somtimes in the Week-days, at a Market-Town some Miles distant; and by his pious endeavours, and painful preaching brought the People of that Place, who before he came amongst them possess'd great Unity and Loyalty, to lose both; and to be of four or five subdivided and dissenting

disfenting Churches; and some of the Mecha-
nicks became fuch Eminent Teachers, as to con-
temn, defpife, forfake and vilifie him, who firft
taught them the Trade.

I cannot forbear fhooting my Bolt, let them shoot
the Proverb at me if they pleafe: Is it poffible to
judg otherways of thefe Men but that they are his
Seeds-men, who fowed the Tares amongst the
Wheat? who therefore will not fuffer them to trifle,
or fpend their time to no purpofe, (no more then he
does, who walks to and fro the Earth, like a roaring
Lyon, feeking whom he may devour,) or to fow
that Ground over again, where he has already fo
promifing a Crop sprung up, and fo plentiful a
Harveft towards.

B U T they have further Policies in fetting up
in Market-Towns, Populous places, or Corporati-
ons; of which, with very good Reafon, they
are difabled to be free, unlefs they will firft swear
to renounce that Traiterous Pofition of taking up
Arms againft the King, &c. which is againft
their Confcience, becaufe againft their defign.

17 Car. 2.
c. 1. apud
Oxon.

F O R, firft, this fort of People, I mean Tradef-
men, have more fpare-hours than they defire;
they can write and read, and therefore like the
Divertifement of Books, becaufe it does not call
them from the Compter. Industry, and the Re-
pute of Honesty are many times their beft Stock;
and therefore they cannot chufe but love, and
like fuch a Profeflion of Religion, as is like to in-
title them to Credit and Customers; and fo, by
bringing Grist to the Mill, in all probability will in-
rich them; which is the general Temptation
that induces this fort of People to affect the Sancti-

mony of some Sect or Faction, which is most prevalent near about them. And to make it clear that this is true : If ever you find any one of these Mercenary Saints sailing against the Wind and Tide of a probable gain ; I will be contented to be thought a Fool for my conjecture. Whereas the Countrey-Swain, whilst he runs the Yearly-Circle of his hard Labour, has rarely either Time, Learning, or Mony to spare, to gratifie his own Curiosity, or their expectances, and unless he be a Free-holder can do them no Service ; and little then, if the Lord of the Mannor where he lives be an honest Loyal Gentleman : and therefore, they are too wise to Angle where the Fish is not worth the Bait.

BUT secondly, Hereby likewise they come infinitely to propagate their Way ; for the Zealous Plumb-Smith will not weigh you an Ounce of Pepper, but (unless his Shop be full, and then Religion must give the Wall to Interest,) into your Bargain you shall have a Pound of Edification, which is the Pack-thread and Paper he binds up his Commodities with : and if he have time, he will give you the Repetition, it may be, out of his Pocket-Book, of what the precious godly Man taught at the last Lecture, or Sabbath-day : or if you be so well-bred, as the Phrase is, he will Treat you with a Pipe of Tobacco, only to persuade you to come amongst them, and hear that powerful Man, who is as much beyond their Parson, (though if he be a Customer, it may be he is a very good man too) as sweet-scented *Virginia* is beyond *St. Kitts*. The simple Country-man thanks him for his Love, and innocently accepts

his

his kindness, fits down, blows out one Smoak, but sucks in another far more dangerous and intoxicating: he is perswaded, comes to the next meeting, hears and likes what he does not understand; goes home, tells the fine story to his Neighbours, and decoys them likewise into the Tunnel.

BUT lastly the great and Principal Design of all, and the most dangerous if it be not in time prevented, is in such places as have the choice of Burgeses for Parliament, or where there are many Free-holders who have a Voice in the Election of Knights, to make such a party as may over-poll the rest, and in succeeding Parliaments may bring in such a number of Members into the House of Commons, as may bring to pass their Wicked and Treasonous Designs: and I am confident, so great has been their Industry in this particular, that they are fully perswaded they are able to accomplish their Drift, if they could once come to a new Election, and this is the Reason that all the Parties, especially the *Presbyterian*, are so eager for a new Parliament. And that they have bid so fair for the Dissolution of the Present, from which, being composed of so many wise, prudent, able, and truly Loyal Gentlemen, they have not the least hopes; but are in the greatest dread imaginable, that by a Compliance with the necessities of the King and Kingdom, they should still continue, and not only enact something more severe against their restless Machinations, but by supplying his Majesty with Money, cut off all their hopes, if they should come to an Honourable Dissolution, for a future Parliament, to cramp the Crown, or work upon the Necessities of the Son, to ruine him

and the Church, as they did with the same Engine his most Glorious Father : and that they were in great hopes that this would be a short and the last Session of this most Loyal Parliament, I think few will doubt who had any account (so as to observe it) what a numerous Concourse of all the Factious Heads, especially of the *Presbytery*, there was to *London*, against the opening of the Sessions ; which appeared like an Army of Hungry Vulturs, hovering about, and ready to seize upon it so soon as it should fall, and become a Dead Carcase ready for their desired Prey. But as their hopes have met with a happy disappointment, so I doubt not but it is the hearty wish of every Loyal Subject, that long they may ; and that this Parliament, for the Honour, Safety, Peace, and Support of the Imperial Crown of this Realm, and of the best Church and Church Government in the Christian World, may long sit and continue, by the honourable name of the long Loyal Parliament.

CHAP. VII.

After they are settled in such Places, of the Manner of their behaviour in the Meeting-House. Of their Extempore Prayer, Examined and exposed to open View. Of the Pretence they make to gain Veneration, that they Pray by the Spirit. The ill use they employ it in, to make the set and appointed Forms of Publick Prayers Nauseous and Odious to the People ; Proved from Scripture and the Express Command of our Saviour, that it is not of Gods appointment, nor a fruit of the Spirit.

Spirit. By Example of the most infamous and abominable Sinners guilty of Rebellion and Witchcraft, who had this faculty even to admiration. Extempore Prayer shewn to be a meer Art, the way how they or any Person endued with a tolerable measure of Confidence may attain to it. A probable Philosophical Reason, why they fancy themselves inspired in these Enthusiastick Effusions.

IT is now high time to hear what our Man of God will say for himself: who being accoutred with all these perfections, fixed amongst a Company of Wealthy Tradesmen, whose Ears itch as much after Novelties, as their Fingers do after Money; in despite of Laws, Reason, or true Religion he advances in the new Meeting-house, or a good large private Room, up into the Pulpit.

HAVING fitted the Cushion to the most commodious posture for the ease of his Elbows, pull'd out his Handkerchief, with which he intends to wipe off the sweat; given the Uncanonical Cloak a twitch or two, or if the Weather be hot, laid it aside, that he may not appear Lazy by thrashing in his Cloak: and which is a sure sign that he is beginning to begin, having roll'd his Eyes about, as if he were falling into a Trance, he gently recovers himself into his Prayer, which he faintly begins with a low voice, and languishing Tone, a soft and deliberate utterance, which as the Holy Fire of his Zeal, comes gradually, by Motion, to gather Heat; advances still higher and higher, till at length being thoroughly warm, like a Pot with too much Fire under it, the Scum of his
Brains

Brains boyls over, and he tumbles out his expressions with that Ardor and Precipitation, that every Word treads upon the Heels of another, and pushes it forward: Nor does it import whether the Expressions be Congruous, or it may be, Decent, so long as they are but passionate and vehement; and at every third or fourth Sentence, (to help the Pump) as loud as he is able, an importunate, Lord! Lord! at which the People are strangely melted, some into Tears, some into Sighs and Groans; which are the spiritual Hums and Plaudite's of a Conventicle; and signifie that the man comes off very well, in Acting his Part upon that Religious Theater.

NOW, though he pretends to hate all Forms, yet he is not without a Method; and therefore he begins with Confession: and tells God Almighty a parcel of Notorious Untruths in the Name of the People, and would perswade him that he knows it too: Lord thou knowest that we have been guilty of all manner of Sins of Omission and Commission, which, it may be, to spin out the Hour-Glass, he gives them a Catalogue of. Some of which (for we will suppose them Christians, and better Men than he does) the Hearers may be so far from being guilty of, that possibly this may be the first time that ever they were acquainted with their Names; and after this rate he goes on, through the several parts of a little Book, which he does not care to own, though he is not a little obliged to it; and makes great and constant use of it, by name, The Gift of Prayer; which till I got a sight of, I thought they had got without Book, by the help of the Spirit; who, I am sure needs no such helps to help his true Servants.

T H E R E

THERE is one general Rule which St. Paul gives for publick Prayers, *I exhort that first of all* ^{1 Tim. 2.} *supplications, prayers, intercessions, and giving of thanks be made for all men; for Kings, and all that are put in Authority:* But for all his Exhortation, in a two hours Prayer, first or last, you shall hear but little of that; or if the King be named, his Titles of Supremacy are not recited, or at most but half-way: and if he be faintly acknowledged the Defender of the Faith, it must not be said that he is Supream in all Causes, and over all Persons, as well Ecclesiastical as Temporal: for you must know, a Presbyter is as great an Enemy, to the Supremacy, as a Papist; and challenges an underivative-power, in *Spiritualibus*, from Christ himself, to whom the King is but a Subject; and by consequence, even in all Temporals *in ordine ad spiritualia*, to every petty Presbyter. Oh rare and absolute, and more than Papal Church-Tyranny! O most excellent Arbitrary Spiritual Government! How consistent art thou with Monarchy! and with that old and true Aphorism of State, *Imperium non patitur Duos*. Empire is incompatible with Rivals, and it must be *aut Cæsar aut nullus*. Sometimes they will in general terms pray for Him whom God hath set over us; an Expression not without Malice, according to that place in the *Psalms*, *Set thou an ungodly Man to Rule over them*. They might as well say, Whom God has appointed or ordained to be over us, which is a Scripture Expression. But I fear they do not think or believe the King and his Power to be of God's appointment; for if they did, they would endeavour to lead

lead a quiet and peaceable life, in all Godliness and Honesty; and not think it lawful to draw a Sword against him, or think such an Oath unlawful as would tie their hands from doing it; though with the nice distinction betwixt the King and the Person. And let them but make it their own Case, I dare say, they will not be willing to hang up the Presbyter, for fear you should also choak the Man. This they have done, and that they would not be accounted Changelings, is plain by their unwillingness to renounce the Devil and all his Works, the Covenant and Engagement to live without King and House of Lords.

AS for our most Gracious Queen *Katharine*, *James* Duke of *York*, and the rest of the Royal Family; the Bishops and Clergy; they never come in their Mouths or Memories; so that, either the Apostles general Rule, to pray for all Men, especially for all that are in Authority; must be lyable to an Exception, if they think fit: or else Queens, Dukes, and Bishops are No-body with them, or not in Authority, that is, a lawful Authority; and indeed, that is it which they would be at.

THERE is nothing which has gain'd these Men that Veneration, amongst the Vulgar, which this Imposture has done; which they endeavour to impose upon easie beliefs, whilest they pretend in these *Extempore* Effusions to be immediately inspired by the Spirit of God; which all dissenters cannot be, and I am afraid none of them are. The Apostle *St. Paul* speaks of praying with the Spirit, but it is manifest that he means there, that Miraculous Effusion of the Holy Ghost, who for the better propagation of the Gospel gave them utter-

1. Cor. 14.
14.

utterance in several Languages: and let me but hear any one of these men pray in *Latin*, with that fluency as they do in *English*, and I will believe they pray with the Spirit; though many of them, it may be, if they could, do that neither in *Latine* nor *English* with Understanding. But the truth is, the Book by which they were taught is not yet made free of the City; and it would puzzle *Cicero* himself; with all his long-winded Sentences, to bestow the Idiom of his Language, in which he was so great a Master, upon some of their Prayers, which are hardly tolerable true *English*. *Latine* is a Language familiar enough all over *Europe*, and some of them have been educated in it; (though with others it is the Mark of the Beast,) and if they had truly the assistance of the Spirit, it were as easie for that to teach them to pray in that Tongue as well as in any other: and when they can, I shall willingly spare them the tryal of *Hebrew*, *Greek*, *Syriack*, *Arabick*, &c. mentioned *Acts*, chap. 2. But it suffices they say it is by the Spirit, and the People, who believe they speak as the Oracles of God, they believe it: and from hence draw a Conclusion, that those Persons are the best men in the World, having the Spirit in such an extraordinary measure above their Brethren.

AND this is not the smallest Engine which they make use of, to undermine the Church of *England*, and to render the solemn Service of God contemptible: All set Forms being, as they say, dull, dead, flat, and Spiritless: though they are in a great measure the express words of Scripture; and warranted by ancient usage in the Church,

Church, if not from the Apostolical Times, at least from the very next and immediate Age unto them. Yet one of their Disciples did not long ago, in the presence of several witnesses, openly declare, That what we call Divine Service, and the Worship of God, was Blasphemy; and the using those Prayers blaspheming, not honouring or serving God; and since they are all learnt *Jurare in verba*, we may well believe he spoke as he had heard, the true sentiments and opinion of his Master.

S. Mat. 6.
7, 8, 9.

NOW that we may discover the greatness of this dangerous and popular Cheat; we will first make our Appeal to their own Judge the Scripture. Go we then to him who is the Way, the Truth, and the Life; and to whom should we go but to him who has the words of Eternal Life? And if we will hear him, he gives us an express Charge against Bartologies, and much speaking in our Prayers; and commands a short Prayer and a Form too: Whatever long Prayers may be, he tells us they look like Hypocrisie and Superstition, *But when ye Pray, say, Our Father, &c. And use not vain Repetitions as the Heathens do; for they think they shall be heard for their much speaking. Be not ye therefore like them: but after this manner pray.* How well they observe this Rule, we need trouble our selves no further to find out, if we can but remember that it is not yet twenty years ago since the Lords-Prayer was accounted unlawful, and by some scandalous, and indeed was generally out of Fashion in the Pulpit; and so it is still amongst many Dissenters: and yet then they would

would have us believe they pray'd by the Spirit, as well as they do now; and I believe they did, but it must be the same Spirit which made *Saul* throw the Javelin at the Musician: For it taught them the same Practice, not only to be angry with the Musick, but to kill the Musician, and put all out of Tune. I am sure it could not be the Spirit of Christ which taught them to break and dispise a Command of Christ; for he tells us that promised Spirit shall speak what he hath heard; *S. John* and I hope that they dare not say but this Command of our Saviours was one of those things he had heard: and was one of those Truths into which he was to lead them. *16. 13.*

FURTHER, if we examine what are the Fruits of the Spirit; they are *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, righteousness, and truth*: but not the least mention of *Extempore* Prayer. If we search what are the Gifts of the Spirit; or the Gifts of God; we shall find the Gift of *Continency*, the Gifts of *Prophecy*, of working *Miracles*, &c. but no Gift of Prayer. And where the particular Gifts are enumerated, there is not one syllable of the Gift of Prayer. Certainly if it had been a spiritual Gift, or a fruit of the Spirit, it would not have been omitted. *Gal. 5. 22, 23, 24. Eph. 5. 5. 1 Cor. 7. 7. 1 Cor. 12. 6. 1 Cor. 12. 1.*

BUT, secondly, let us appeal to Example: For if this be a fruit of the Spirit, then all they who can or could thus pray *Extempore*, have the Spirit of God, and are the Sons of God. This is as much a Demonstration as any in *Euclid*. Now I will bring you such an Army of Saints, with Old *Noll* in the head of them, as shall

shall fight and pray with all Nations; Either these Saints, *S. Oliver*, *S. Ireton*, *S. Bradshaw*, &c. pray'd by the Spirit, and so were real Saints; or what they pray'd was not by the Spirit, and so they were no Saints, nor *Extempore* Prayer any Evidence of the Spirit of God: Now let them take which of these they will; I dare say they had rather Canonize *Oliver*, and his praying Legions, than not; only as Affairs now stand it is not altogether safe: And if they shall refuse both the Horns of the *Dilemma*, (as being sure to be in their sides, and too sharp to be handled) they must teach us to distinguish, and know that they are not just such Saints as the others, who had the knack exactly; prayed the same Language almost *Verbatim*; made the same boasts of, and pretensions to the Spirit, and I am afraid had the same Spirit, the same Uses to make of it, and the self-same Ends and Designs.

I might bring many Instances, but I will only add one, which is so remarkable, that it will be sufficient to convince all those who are not resolved against Conviction: and whereby it will appear, that this way of *Extempore* Prayer, is so far from being a Gift of God, or proceeding from the Spirit of God, that it may be a Gift of the Devil; and that such who are almost under an irreverfible Necessity of Damnation may have it even in Perfection. The story is thus: At *St. Ives* in the County of *Huntington*, within the Memory of many persons yet alive, there was a Woman, whose name I do not very well remember, though many in that place very well do: She was one of those, who for distinction
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were then by themselves called *Professors*, by others *Puritans*; she was a great follower of the upholders of the *Presbyterian-Tenents*, a constant frequenter of Godly Meetings, and Religious Exercises: This Woman came to be so eminent, especially in this Gift of Prayer, that she was generally admired, and look't upon as a Saint of the first Magnitude: the noise of her Fame, and the boasts of her Party, brought many Neighbouring Ministers in the adjacent Counties of *Cambridge* and *Huntington*, to hear her pray; which she did in that ravishing manner, that they never parted from her without an Excess of Admiration and astonishment. After some time, for what reason I am not able to determine, this Holy Sister went over into *New-England*, as about the same time many others did for Liberty of Conscience; for a while she was there in the greatest Esteem, and height of Reputation; but the Devil ow'd her a shame, and she him a Soul; she was at last suspected and accused to be a Witch; was brought to a tryal, confest her guilt, and that her contract with the Devil was, That in lieu of her Soul which she did consign unto him, he should assist her with the Gift of *Extempore* Prayer: after which confession, sentence past upon her, and she was accordingly executed, as a most abominable Witch. Either now we must believe that this *Extempore* Way is not an infallible sign of the Spirit of God; or that the Devil has the Power of disposing of the Gifts of the Spirit.

BUT thirdly, I will appeal to these very men; let them speak the Truth and shame the

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Devil.

Devil. Is not this way of Praying an Acquisition? Did not the forementioned Book, or some Collections of their own of that nature, out of Scripture, often hearing of others, and many secret Trials and Exercises therein bring them by degrees to these perfections? or could they from the first moment of their Conversion pray thus? and they do as punctually remember that time, as what they did Yesterday: and then, if ever, they had the Spirit of God; and it was then as well able to help their infirmities as now, and they stood more in need of it, and it would have been more visible and apparent that it was not they but the Spirit that taught them how and what to pray: did they not with much pains and industry attain this which they call a Gift? let them deny it if they dare: for if they will say they never used any of the aforesaid means to help their Weaknesses, I will undertake to prove them the most impudent affirmers of a Notorious Untruth; for many of their expressions are sentences pickt out of the Bible, which they read often over, with as much respect to the getting praying Phrases out of it, and a great deal more than to be informed of their Duty towards God and Men; and it were well if it were no worse; but there is such a blend of phantastical, particular, and uncommon words of their own Mintage, and such a medly of singularity of Incomes and Outgoings, and Indwellings, and I know not what, which like the Wild Gourds spoil all the Portage, and I doubt they will find there is Death too in the Pot.

I AM the most deceived, if for this purpose they do not stuff their Heads and Memories, with Notions how to express themselves upon any sudden Occasion or Emergency; and as I am informed by those who have tried both, and therefore have reason to know, it is a far greater Ease, if a Man has the general Notions of what he intends to speak, not to be tied to Numerical or Identical Words; but to have a Liberty, to express those thoughts and Notions, according to his present Pleasure and Fancy: Which if his Tongue be naturally smooth and voluble, will make it less difficult for him to do it, even to admiration; the charge of Generals being less burdensome to the Memory, than that of Particulars: and besides, it leaves the conceptions an unlimited freedom for choice and variation; and affords many sudden hints, which by being followed and improved with advantage, do many times infinitely surprize, both the Speakers and Hearers, with a pleasing Novelty and agreeableness: that Pleasure begets a secret Joy, and that Joy dilates and expands the Animal Spirits, which are the true Spirit of *Extempore* Prayer; and these having a strange Mechanism and unexpressible Influence upon the Souls, do sometimes put it into such strange and vigorous heats and raptures, as even makes a Man out-do himself and his own expectations. I am persuaded that the want of understanding this piece of Philosophy, which is none of that which the Apostle calls vain, and bids beware of, lest it spoil us (though it might, and I hope will, spoil some of their ill Designs) is the true Reason

why they believe themselves to be acted in these Heats and Transports, by the immediate Influence and Inspiration of the Spirit of God.

AND this is the very Art of Prayer ; and a meer Art it is, and no Gift, nor Fruit of the Spirit : an Art which with a common Industry, provided a man have a competent stock of Confidence, any Person may arrive at, and grow prodigious in: and the sooner, the more ignorant he is, because he will be proportionably more impudent, and conceited of himself, his abilities and performances ; which is the true Reason, why so many silly Mechanicks, who can hardly speak sense in common Discourse, by hearing others pray at this rate, will steal their Expressions ; and with some small Instructions and Directions, with Time and many private Tryals, grow such strange Proficients in the Trade. Nay, and I will engage he shall have the Pride (or it may be it is the *Arcanum* of the Craft which they are bound not to divulge) not to confess how he came by it, or to undeceive those who shall wonder to hear so unlearned a Fellow Pray so fluently and fervently. And this adds not a little (amongst those who understand not the Intrigue) to the common received Opinion, that it is a Fruit of the actings of the Spirit of God. And the pulling of this Spiritual Inkle out of their Throats, which they would persuade us came thither by a Miracle, is one of the greatest and neatest, as well as dangerous pieces of *Legerdemain*, with which these Juglers Hocus the vulgar and incautelous of the present Age.

CHAP. VIII.

Of the Doctrines they chiefly insist upon, and in which they first instruct their Hearers. And first of the Doctrine of absolute and irrelative Decrees of Election and Reprobation; Of their way of trial of their Followers; whether they be the Elect; by knowing the punctual time of their Call, Repentance, sorrow for sin, &c. The agreeableness of this Doctrine to their Followers, whom for being such, they persuade that they are certainly the Elect; and that they cannot fall totally and finally from Grace. Their signs of Election proved false from Judas the Son of Perdition, who had all they make the infallible Marks of Election, and something more, viz. Restitution, which they will not be persuaded to.

HAVING now done with the Prayer, let us proceed to the Sermon, and see what their Doctrines are; for I do not intend to dwell upon their Texts, or trouble them more than they usually do. As for the Reasons, though they pretend to raise many, yet we shall see they have very little. The Use is what they most generally insist upon, and it is the Ill Use and Application of these Doctrines that we come now to examine. This is their Form; so that I find they are for a Form of Preaching, though against a Form of Prayer.

THE first Doctrine upon which they build their Foundation, and by which they establish a

perpetual Empire over all those who come to be of their Perswasion, and which is of the most universal use unto them, is the Doctrin of absolute and irrespctive Decrees of Predestination, about Election and Reprobation: A piece of Divinity so hard and knotty, that the sharpest Wits and soundest Judgments have not hitherto been able in any tolerable measure to hew, smooth or polish: And to me it appears that Almighty God did design no great encouragement to our curiosity, having afforded us so little light, either from Nature, Reason, or Scripture, to make a full and perfect discovery of it.

COULD they be contented with it as the Scriptures leave it, and as the Church of *England* in her 17. Article has most prudently and modestly left it in general terms: "That all those persons who by Faith, true Repentance, and an Universal Obedience (at least in Intention, Will, and Endeavour) to Christ and the Commands of the Gospel, do perform their part of the Condition of the new Covenant of Grace, shall through the Merits and Mediation of the Son of God the Saviour of the World, receive Eternal Savation. But that all those who wilfully, obstinately and to the last, refuse to know God, and to obey the Gospel of our Lord Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord, and from the Glory of his power; and shall suffer those endless and intolerable Torments, where the Worm dyeth not, and the Fire is not quenched, which were originally prepared for the Devil and his Angels. Then we should agree with them in the Common Faith

of

S. Mark

1, 15.

Acts 2. 38.

Acts 3. 29.

2 Theff. 1.

8, 9.

S. Mark

9. 44, 46,

48.

S. Mgt.

25. 41.

of the Holy Catholick (or Universal) Church in all Ages.

BUT this would not serve their turn, nor at all answer those Necessary Ends which they have to employ this Doctrine about. God himself says he would have all men to be saved, by coming to the knowledge of these Truths; That there is one God, and one Mediator between God and Men, the Man Christ Jesus, who gave himself a Ransom for All: the Apostle tells us he was ordained a Preacher of this Doctrine, and that he spake the truth in Christ, and did not lye: but was a Teacher of the Gentiles in this Faith and Verity. But say these new Doctors, no such matter! By his revealed Will it may be, God says so; but for all that; by his secret Will he intended otherwise, and that it should never be so. I cannot but wonder how they came to be so well acquainted with it! Besides this is a plain contradiction in *Adjecto*: for how is it secret, if it be revealed to them? and if it be a secret which he has reserved as his own purpose from Eternity, how dare they so openly proclaim it? Were it never so great an *Arcanum Imperii*, I am sure it ceases to be so after they once come to make a discovery of it, or but to surmise that they have, and they are but too prodigal in divulging of it far and wide. *Known to God are all his Works, from the foundation of the World.* But as the Apostle says, *Who hath known the Mind of the Lord, or who hath been of his Privy Counsel?* that is, in those secret affairs, the knowledge of which is his uncommunicable Prerogative, and which he hath reserved within his own peculiar Jurisdiction; from the knowledge of which he has excluded not

2 Tim. 2.
4, 5, 6, 7.

A.7.15.18.

Rom. 11.
34.

S. Mat.
24. 26.
S. Mark

Rom. 11.
33.

only Mortal Men, but even his own Son as a Man : for of that Day knows no Man, not the Son, but the Father. Which made an Apostle who had been in the third Heavens, break out into that Ecstasie of Wonder and Admiration ; *O the depth of the Riches, both of the Wisdom and Knowledge of God ! How unsearchable are his Judicial Proceedings, and his ways past finding out !* Now whether we should believe God or Men let them be Judges ?

Rom. 3. 4.

BUT it is no matter, Let God say what he pleases, they are resolved to say what they will, and what may please their Party, and serve their Interest : and though the modest Apostle could say , *Let God be true and every Man a Lyar ;* they say, what we affirm is true ; I dare not think, much less speak the Consequence, though it follows most unavoidably from their confident and positive Assertion : for there is but one Truth no more than one God : and of a flat down-right Contradiction (as this) one part must of Necessity be false.

HAVING by their excellent Talent at *Ex-tempore* Prayer, left no scruple, but that they have the Spirit of God, and that being the Spirit which must lead all those that have it into all Truth : the People are before-hand prepared to swallow down this Doctrine without any chewing or Examination : and in Truth as they have cookt it, it is the most delicate and agreeable Repast, to the Palates of those Souls who are so happy as to be treated at their Spiritual Entertainments. For having first laid down as a Positive, Infallible and Fundamental Truth, That God from all Eternity did Elect a Determinate Number to Salvation, and that this number is but small, for it is
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but a little Flock ; *Many are called but few are Chosen or Elected* : the next thing they have to do, is to assure them who are their Disciples, that they are of this Happy Number, who have the Seal in their foreheads, and whose names are written in the Book of Life. Now the first step to this assurance is to use the means ; for Faith comes by hearing the Word of God ; though if this Doctrine of unconditional Decrees, be pursued to the uttermost, those means must be either unnecessary or nonsense, by being the Decreed Conditions of an unconditional Decree. Now these means, that is, this Soul-saving preaching is only to be found amongst them : Theirs is the Land of *Goshen*, where the Sun of Righteousness only shines, whilst all others are in Spiritual *Egypt*, and grope for the Truth, amidst such Darknets as may be felt ; and is next to the very Region of the Shadow of Death, and utter Darknets.

BUT they are too wary to rest here, or to build so weighty a Fabrick upon such a slender Foundation : they know that the impious *Herod* heard *S. John the Baptist* gladly, and did many things : And therefore before any one can be assured that he is of the Elect, though never so diligent a Hearer, that will not do, unless he be able to give an account of the exact time of his Conversion, and when it was that he was called of God and to God. The Signs of this Calling are Contrition, Compunction, or a Trouble of Mind, arising from a sight of their lost condition, as they phrase it : And they who are able to inform them of the time of this Call, at such a Sermon, or such a Night after my first sleep (though they did but dream

S. Mark
6. 20.

dream so, it is enough) the Lord was pleased to call me: All those who can do this, are pronounced from the Infalible Chair, to be in a certain-state of Election, the Children and People of God; and after a time of probation (which were needless, since they cannot fall away) they are solemnly initiated into their Church, and enter into a promise never to return back again to the Tents of the Ungodly, which might as well be spared, if the rest of their Doctrine be true.

Rom. II.
29.

T H I S alone were enough to ravish the hearts of those who do as firmly believe it as the Gospel, and to fill them with joy unspeakable and full of glory: But they have a Desert behind, which closes the Banquet far better then the *Egyptian Deaths-Head*; and that is this: That they who are once thus elected, can never finally and totally fall away from Grace, so as to be in danger of Hell and Damnation; *for the Calling and Gifts of God are without Repentance*: Could they prove this, and that their Comment upon it were the true and genuine meaning of the Text, this would be a happiness not inferior to the joys of Heaven; and which for my part I think is only reserved to compleat the Felicities of that blest place, where and not before we arrive there, all fears, tears, and dangers, shall be wip't away.

T H I S is their great *Diana*, not the Image which fell down from Heaven, but the Image of Heaven it self which they all worship; and which brings them in such fair Revenues, both Temporal and Spiritual (as they think) as out-does not only the poor hopes of *Demetrius*, and all his fellow Craftsmen, but the Riches of both the *India's*, which are
Dung

Dung and Dross in comparison of being thus certainly found in Christ: And no wonder then if it raises such Tumults, when it is opposed, or in danger of being lost.

T H E R E can be no Doctrine more pleasing to credulous and fanciful people, as most of their Disciples are; and indeed so luscious is the high relish of it, that those who have once gotten a' say of it, are difficultly, if ever, perswaded to abandon it, or in comparison of it not to contemn and despise all others. But as it is thus infinitely pleasing above all the Fruits in the Garden, so like that treacherous Apple, it is for that very Reason of all others the most pernicious, both to the Souls of men, the quiet of any Society, and the safety of any Government that dare oppose it.

I D O not intend to attempt a long and solemn Confutation of every particular; in regard it has already been sufficiently done, by the Pens of many great and learned Names: I will only therefore use a little of their own method, undermine the Foundation, and leave the rest of their prodigious *Babel* to ruine it self by the weight and stress they have laid upon it.

A N D if we can but break these counterfeit Seals, and erase these Marks, we shall cancel this false Pass-port to Heaven, and all those feigned Evidences to the Blessed Inheritance of the Saints in Light; and all those ill-grounded Joys which are built upon the Hopes of that glorious Reversion, will in an instant vanish, if once we can prove there is a flaw and crack in the supposed Title and it may be the task will be so far from impossible, as not to prove difficult.

S H O U L D we grant them their first Position
that,

that there is but a small and determinate Number who are Elected, yet if we shew that their Touchstone is false, and will not distinguish Gold from Brass all the Virtue and Consolation, and that vain Joy in believing, will immediately vanish, in all those who are not resolved with the strength of fancy, and prepossessed Imagination, to supply the want of Reason: and for such, we must commit them to Time and *Hellebore*, the Physick of mad-men for a Cure.

NOW their great and infallible sign of Election, being a knowledg of the time of their Conversion, accompanied with Compunction and Contrition, a sense of Sin, and sorrow for it; It is almost impossible for any Person at one time or another, not to have experienc'd all this; especially if they have ever met or been acquainted with Sickness, Danger, or any remarkable afflictive Accidents: Or if they have formerly been gross and notorious sinners, as 'tis observed many amongst their Converts (especially of the frail Sex) have been: for sin will at one time or other throw off his gay Habit, and masquerading Jollity, and appear not only with its proper ugliness and deformity, but with the frightful Attendants of Death, Judgment and Eternity, Tortures and Punishments of the most dreadful shapes that Imagination, grounded upon Reason, and a just Fear, or a present expectation, is able to invent. And there are few Spirits so flinty, but such black and fearful Apparitions will make a very strong impression upon: such as may easily produce all the fore-mentioned effects, and many more and greater.

BUT we will go further with them, and suppose

pose all this conviction has been occasion'd by the Means, by hearing a sin-destroying, a heart-convincing Sermon which has imprest Guilt upon their Consciences, with the highest Aggravations, and greatest terrors. After all these sorrows and Agonies of Spirit, which they make the certain Indications of the new Birth, or Regeneration; nay after open Confession, publick Repentance, and something beyond all that, the Person may still be in a state of Reprobation. *Judas* he repented, nay, S. Mat. 27. his contrition and conviction, his sense, sight, and 3. 4. sorrow for his sin, was so great and strong, that he publickly confest he had sinned in betraying the Innocent Blood: Nay, he went yet further than any of these Men ever did, that I have heard of, for he made restitution of what he had unlawfully gotten; he cast down the dear-bought thirty pieces of Silver in the Temple before them all, and by his clearing the Innocent, did endeavour to make what reparation, for his Crime, he was capable of; and yet thought not that enough, for he went away and hanged himself. I would not have any of them follow him so far; though it is affirmed some, driven by these desperate Doctrines, have, and 'tis a Miracle that many more do not follow his Example. But for all these Marks, I believe they have not many of them read *Origen* (because he is one of the Fathers, who amongst them pass for a Company of scandalous Popishly affected old Gentlemen) nor will they easily be perswaded with him to allow *Judas* the benefit of his Clergy; or take him to be one of their number who shall be saved: and yet his Title to it, by all their symptoms, is as fair as any they can make; and

and for all his being a *Felo de se*, being able to give so punctual an account of the time of his Call and Conversion, and there being an impossibility of final falling away from Grace; I cannot tell what way, by their own Doctrine, they will be able to exclude, even this Son of Perdition, from a certain share and Interest in Heaven.

2 Pet. 2.
20, 21, 22. BUT besides him, I doubt not but there are thousands who if they would ingenuously confess, have had great sorrows, strong Convictions, and horrible Agonies of Mind, from the frightful apprehensions of Hell and Damnation, which are always terrible to the thoughts of Men. Nay, I do not question but they may have seriously repented, and made great resolutions, and some vigorous attempts towards amendment and reformation in their Lives: who nevertheless, as S. Peter says, after they have escaped the Pollutions of the World through the knowledg of our Lord Jesus Christ, after they have known the Way of Righteousness, and tasted of the Powers of the World to come, have returned with the Dog to his Vomit again, and with the Sow that was washed to her wallowing in the Mire: which place, (if it be true, as I make no question but it is, and I hope they dare not deny) will in a moment blow up this curious train of Imaginations; That Repentance, Contrition, or a far greater progress towards Heaven, are infallible Marks of Election; or that there is an impossibility of final falling away from the Happy State of Grace.

CHAP. IX.

Of the great danger of this Doctrine as they apply it. First, to themselves ; It fills them with a groundless and false confidence of the goodness of their Spiritual Condition; makes it almost impossible to convince them by Reason or Scripture, though they live after the Flesh, in Hatred, Envy, Malice, Disobedience, &c. but that they have the Spirit, and live after the Spirit, and are new Creatures. It fills them with Pride, and Pharisaical contempt of others; puts them into Security, the most dangerous Condition a man can be in.

NOW could I make a Sermon like one of theirs, and run on to nineteenthly, Beloved, in shewing the Dangers of this Doctrine; but I have no Design to wire-draw my Application, as they usually have in theirs: I will therefore content myself to recount the Chief, from which the rest almost naturally flow, and may be most easily conjectur'd.

FIRST, We will consider the Desperate Influences this Doctrine has upon themselves.

SECONDLY, The ill Consequences it has upon them, as they are Members of any Private Community, Hamlet, Village, Town or Corporation.

THIRDLY, The Dangerous Effects it has upon the Church.

LASTLY,

LASTLY, The fatal and portentous aspect it has upon the State and Civil Government.

WE will begin with the desperate Influences this Doctrine has upon themselves: Hereby, poor Souls! (to use their own word) they are in the greatest Danger of destroying themselves, and missing Eternal Salvation: to which certainly nothing can contribute more than an unwarranted Confidence, and groundless security. When they cry Peace, Peace, to themselves, then are men in the greatest danger of sudden Destruction. They make not the least question, but that they are of the Number of the precious Ones, the Elect of God: and are sure that these Elect can never fall away from Grace, or be totally and finally divested of an undoubted Title to Heaven and Happiness: which Doctrine, however some of them in words may deny, and all of them in their Application do generally confute; yet does most unavoidably follow the other of absolute and unconditional Decrees; which all Dissenters in reality hold, whilst they affirm themselves the only People of God, and all others Reprobates. And therefore in this assurance of their being the Chosen and Elect of God, they possess the greatest inward Peace and Tranquillity imaginable: The Consideration of that Infinite Love of God, and his free and distinguishing Grace to call them, and pass by the rest of Mankind; this particular and undeserved favour; which they wholly monopolize and appropriate to themselves, begets in them a Reciprocal Love to God: for if God so loved them when they were Enemies, as to send his only begotten Son out of his bosom, purposely to save and redeem only a few
out

out of the whole Mass of Mankind in the World; of which few they are a part; when, in the mean time, he passes by Millions more Wise, Mighty, and Learned; without taking notice of them, or doing any thing for them, more then to harden their hearts, that so he may take occasion to condemn them for refusing that Grace and Mercy, which by reason of his Previous Decree they could not possibly accept: How much then are these obliged to God for making such a difference? How ought they to love God; This Love still increases their confidence and security: they are therefore sure that this is the Hope which maketh not ashamed, which is the Anchor of the Soul; because the Love of God is shed abroad in their Hearts: and at last they arrive at such a certainty as will not permit them to have the least doubt, but that they are the Vessels who are chosen to Honour, who by this Grace are fitted for future Glory. This fills their Earthen Vessels brim-full of Satisfaction, and a Joy which upon all occasions runs over at their Mouths; and to which they will tell you, could you but once come to experience it, all other Comforts are far inferior: Now they have sweet Communion and Fellowship with God; their Conversation is in Heaven; nay, Heaven and all that is good and great, stoops down to dwell with them. And thus these things, which are nothing but the pure Effects of this strong Imagination, that they are the Elect, are to them Infallible Signs of their Election; and they think the Spirit bears witness with their Spirits, that they are the Sons of God, by giving them this Joy in the Holy Ghost, and in believing: and so the Mother begets the Daughter,

and the Daughter begets the Mother, like the Riddle of Ice and Water, *in infinitum*; a *Simile* not at all unfit for such a slippery and unstable Principle, as is the Foundation of this their persuasion. But the mischief is, that all that ever you can say or do, to represent unto them the danger they are in, signifies little or nothing, for they look upon you to be carnal, and not able to discern such spiritual affairs as this is.

BUT if you chance to tax them with Hypocrisie, which is but too common, you cannot do them a greater kindness; for that convinces them beyond all other Arguments, and confirms them in the opinion of their own truth and sincerity, and that you are mistaken, since they know and do sensibly feel those real Effects of Joy and Pleasure, which you would persuade your self and them they do but counterfeit.

NAY further, they are so far from believing any body but themselves, that they will not believe the Scripture, if that would persuade them that they do not walk in the Spirit, or are not led by the Spirit; or that they have not yet put off the Old Man, and the former vain Conversation, and crucified the Flesh, and the lusts or desires and affections thereof.

CARRY them to that place of Saint Paul, where he tells us what are the lusts of the Flesh, and what are the fruits of the Spirit. Now, saith he,

Gal. 5. 19.

the works of the flesh are manifest, Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Murders, Drunkenness, Revellings, and such like; all these they will tell you they have put off, and are become new men; and all this we

must

must believe, because in the outside of their lives, they have quitted some scandalous and notorious sins, which before they were guilty of, and have got an affected way of hard words, and talking about Religion, some austerities of life in which they think all sanctity consists, all which may be nothing but a Form or Fashion of Godliness; and in which they have not yet out-done many Heathens, who were strangers to Grace; and I am sure in their opinion shall be so to Heaven. But though they still live, and it may be, more than ever, in the most notorious allowance, and daily practice of Hatreds, or Enmities, Variance, Emulations, Wrath, Strife, Seditions, or Factions, and Divisions, Heresies, Envyings, Murthers, if not of mens Persons, yet of their Fame and Reputation, which is as dear and tender as life; all this is nothing: Tell them as oft as you please, as the Apostle there says; *Of which things I have told you before, as also in times past, that they which do such things shall not inherit the Kingdom of God,* 1 Cor. 3.3. they will neither believe him nor you. Tell them as he does the *Corinthians*, that *whilst they are full of strife, envyings, and divisions,* one of Paul, another of Apollos, one of this mans Congregation, another of that mans Church, *they are yet carnal;* they will laugh at you, but neither credit him nor you. Tell them, that they who resist the Supreme Magistrate, his Power and Authority, his Laws and subordinate Ministers of Justice, *shall receive to themselves damnation;* they will answer, they shall not, if they do it for Conscience sake: He says, *they must be subject for Conscience sake;* they say they must not be subject, but ought

Rom. 13.
2, 5.

to do as they do, and be disobedient : He tells them there is a necessity for it, *wherefore ye must needs be subject* ; from a necessity founded upon Nature, Law, Reason, Policy, self-Interest, and Religion : they will reply there is no necessity ; nay, that it is a burthen and Oppression to Good Men, Christian Liberty, and tender Consciences. How true they are, may be a question : but it is none, whether they are not a sort of unmannerly Believers, thus to contradict an Apostle, nay all the twelve, and Christ too, if they say not what pleases them.

2 S. Pet.
2. 5.

T E L L them they despise Governments, and therefore are presumptuous, self-will'd, such who are not afraid to speak Evil of Dignities, of the things they understand not, sporting or pleasing themselves with their own deceivings, or with deceiving themselves, and that for these things they shall utterly perish, they will not believe it concerns them ; but though they are manifestly guilty of the Crimes, they will be ready to throw the punishment there or elsewhere mentioned upon your back.

S. Jude 11.
Num. 16.

I F St. *Jude* tells them there is a Woe against them, and that they shall perish in the gain-saying of *Corab*, which was disobedience to, and raising a Mutiny against *Moses* and *Aaron*, the Prince and the Priest, and by the same Arts and Ways which they use, telling them they took too much upon them, since all the People were holy, the Lords People, and had all, who were gifted, as good a right to Govern as *Moses*, and to be Priests and offer Incense as *Aaron* ; pretending Abuses and Reformation, which has, we see, been the old Stratagem to lead on Rebellion ; 'tis all one, they

they will no more believe you, than if you quoted the *Alchöran* to confute them. And thus in a confident assurance of Heaven and Everlasting Joys (which they think themselves assured of by virtue of their Election) they ride Post (and there is hardly a possibility of stopping them) in the way that leads to everlasting misery and Damnation.

N O R is the Doctrine of the impossibility of their finall falling away from Grace , less dangerous than the former, of which it is indeed a necessary Branch ; for hereby they receive encouragement to commit many lesser Sins ; and under the pretence of Failings, the imperfections and frailties of Flesh and Blood , to pass over with a slight Repentance many wilful Offences ; and take any slight remorse for a Reconciliation with God : who because they believe he will not suffer them to lye in sin, because they cannot dye in it, brings them to Repentance ; and how slender soever it is, he will accept of it from these his particular Friends and Favourites , And thus they slightly heal their Wound , and with an imperfect Cure skin over that Hurt, which festers and gangrenes underneath, and is so much more dangerous, by how much the deeper it lyes, and they are less sensible of it. If this be not an Effect of this Doctrine very frequent and common, sure I am it may be, being the proper and natural Result of it ; and which, as in the former, does likewise compleat the Danger they are in, all Arguments are in vain that are employed to convince them of their Errour.

I have read of a certain Page to a great Nobleman in *France*, who in the high Phrensie of a Fever fancied himself the King of *France* ; and du-

ing his pleasant *Delirium*, was by his Lords Command accordingly treated and humour'd : And I have heard of many Lunaticks and Melancholy persons who have really fancied themselves to be Mighty Monarchs : It were an easier task to induce those to believe the contrary , (for time and Medicines have done that) , than to perswade these men, that they are not certain Kings and Priests in Reversion ; though that latter is a title they love so little , that it is a question whether they will accept of any place in Heaven , if they cannot have it without that Name , which they profess to hate, and never use but in derision of such who are so on Earth, and in the highest probability of being such hereafter in Heaven. But amongst all those who are upon Record in the Catalogue of distemper'd Brains, I know no Story that parallels that humour so exactly as his, who used to stand upon the *Pyræum* or famous Port of *Athens*, and seeing the Wealthy Merchants Ships arrive there from several places of the World, he wonderfully pleased himself with the belief that they were all his own ; all their rich Cargo's brought thither only for his use or pleasure , when in truth he had not the least share or property in any of them. So these men fondly think that God Almighty has stor'd up all the Treasures of his Wisdom, Riches, and Mercy, only for them ; that he displays all his Goodness and Bounties upon the World for their sakes ; and so arrogantly do they ingross all, that they perswade themselves that Heaven , and all those inconceivable Pleasures, and unspeakable Glories were from all Eternity purely and solely intended and created for them.

THERE

THERE is so much pleasure in the enjoyment, and so little satisfaction in renouncing this Opinion, that though it be but a meer Cloud, they will hug and embrace it with that Ardor, and those Passionate Transports. as if it were a real *Juno*, a Celestial Beauty; and would some of them scarce be divorced from it, but with their Lives; which I am perswaded they would make no difficulty to quit, rather than the pleasing Dream; and so much the more willingly, because they believe Death to be the Under-Sheriff of Heaven, who is to put them into immediate Possession of those dear Delights, those unexpressible Joys, which they do with so strong an Imagination phansie are there laid up for them in store.

AFTER all this I would not be thought to be of their Faith, who believe there are no such things as assurance of Heaven, Joy in believing, or Comfort of the Holy Ghost. I am very well satisfied that these are not Fictions, but the greatest and most certain Truths, and that there is a great possibility of enjoying a great Measure of them: But this Blessed Hope which is the Anchor of the Soul, must be fixed upon firm and solid Ground; otherwise it will in our greatest stress and necessity slip and come home to us, and endanger our Wrack upon the Rock of Desperation; and therefore, this Joy and Comfort must be built upon our Willing and Universal Obedience to all the Laws of God, and Commands of the Gospel, in desire, will, intention, and endeavour, which through Faith in the Merits of Christ, is only able to fill the Devout and Pious Soul with those true Joys, and that Peace of God, which passeth

all understanding : and this Universal Obedience I am sure these Persons cannot justly pretend to, so long as they continue in that manifest, wilful disobedience to their Lawful Superiors both in Church and State, which is so plainly contrary to the Will and Positive Command of God.

Isa. 6. 5.

BUT further, this Doctrine fills them with a spiritual Pride and Opinion of themselves, which makes them despise all others : and certainly is one true reason of their Separation, whilst though it may be their Words do not, yet their Actions speak it out plain enough in the Language of those in *Isaiab*, which said, *Stand by thy self, come not near to me, for I am holier than thou ; these are a Smoak in my Nostrils, and a Fire that burneth all day*, says God of these Pretenders to Holiness, and Breakers of Union in his Church : Good encouragements to Separation ! and to perswade this sort of men that they are in God's Favour, and his Elect and Chosen ones, he gives so good a Character of them, and that their Actions are so grateful to him. Sure they overlook this Text, or never soberly consider of it, or measure themselves by it ; for if they did, God Almighty would not have so many unrequired Pharisaical thanks from them, as I question not but he has, That they are not as other men, so, or so ; or even as this Superstitious, Idolatrous Church of *England* Man ; who for all that, with his devout Litany, and humble *Lord have mercy upon me miserable Sinner*, is in the judgment of him who shall be Judge of the quick and the dead, like to go up to his House justified sooner than the boasting Pharisaical *Presbyterian* Separatist, notwithstanding the large self-justifying Inventory

ventory of his own Perfections and Performances. There are few but would be of my judgment in this particular, that these men are strangely puffed up with this Wind-Tympany of Pride, if they had but convers'd with them; and seen how big and swell'd they look with self-conceit; or if they had but heard them vilifie, lessen, and despise all others, upon whom the best their Charity can bestow, is a little scornful Pity: Alas! poor Souls! they are in blindness, Errour, and ignorance, and do not see those saving Truths which concern their precious and immortal Souls, or their everlasting Peace and Welfare.

CHAP. X.

Of the ill Consequences this Doctrine has upon the private Communities where it comes. From hence proceeds a certain breach of Unity. No People so addicted to Debates, Envyings, Strife, Backbitings, Whisperings, Slanders, condemning, censuring all who are not of their Way to be Reprobate, as are the Separatists. Uncharitableness and Atheism hereby extremely propagated; they separate their dearest Friends, and by creeping into Houses, and beguiling silly Women, divide those whom God had joyned together, they are curious busie-bodies in espying out the faults of all others; which they publish to make themselves appear the Elect, and all others Reprobates. All this is done to fit them to Act upon the publick Theatre of the World which they practise in private Villages, or where ever they dwell.

FROM

Eph. 4. 3.

2 Cor. 12.

29.

FROM Themselves, let us pass to their Neighbours ; and there we shall see the ill Consequences this Doctrine has upon them as they are Members of any Community or private Society of Men. Hereby the Unity of the Spirit, which is the Bond of Peace and Perfection, is utterly destroyed ; and wheresoever this Doctrine once enters, there does immediately follow, as St. Paul says to his *Corinthians*, *Debates*, *Envyings*, *Wrath*, *Strifes*, *Back-bitings*, *Whisperings*, *Swellings*, *Tumults* ; innumerable Disputes, great heats in discourse, and coolings in Charity ; strong arguings, though weak Arguments, from these men of perverse minds, condemning, censuring, judging, reproof and reproaching all their Neighbours, who will not joyn with them, and by running into the same Excess of Spiritual Riots, unlawful Meetings, Conventicles, or Assemblies, under pretence of serving God, become new Men, as they believe, and speak themselves to be : all those who look not through their Opticks, are blind, the Wicked, and Reprobates. If for this talkative and troublesome humours, any of their Neighbours reprove or rebuke them, presently it is because they know nothing of God or of goodness : If hereby they purchase the aversion of the Sober or most Judicious, the Prudent and Ancient, who will tell them it was not so in their time ; but there was more true love, faith, and honesty, when there was less disputing about Religion ; when men went all one way to the Church and Heaven ; and that it was never a good world since they came into it : Oh ! these are your formal Moral men, who are settled upon the Lees : and hereby they
fortifie

fortifie themselves in their Errors, because they know the world must hate them ; which Hatred they make another infallible Sign of the true Church ; and which is just such another as the former Mark of Persecution ; and if one or both of these are true, all manner of Thieves, Robbers, Murderers, and combined Villains, must undoubtedly be of their true Church ; because they are hated of all men , except their Confederates ; and justly persecuted for their contempt and breaking of the Laws , as these men are who for all their fine pretences, are no less Malefactors , nor less dangerous to the publick welfare of the State, than the other ; and I am sure far more in one sense, because they are more numerous and of worse design : And whatever they may say , it is for that danger which the natural Principle of Self-preservation teaches all men, it is for their doing so many ill Offices, setting Families and whole Towns together by the ears, disturbing the peace and quiet of all their Neighbours ; it is for these and such like uncharitable practices, that they deservedly pull those aversions upon themselves , and not as they vainly please themselves, for their being Religious, which those that see through them , and their Form of Godliness, to their wicked Intentions, say they cannot see any true Religion in them at all, and cannot hate them for what they are not guilty of.

NOR does this a little advance the encrease of Atheism amongst us , and it may be, we need not seek much further for the true Reason of the great and sensible Decay of Christian Piety in the present Age. I have known in some places those who were of no particular Faction, nor had list themselves
under

under the Standards of any Party, who yet forsook the assembling of themselves together at the Church, the Prayers, and Sacraments; for which I could never hear them give any other account, but that it was impossible to know which was the right Way to Heaven, or the true Religion, whilst so many different Opinions pretend with an equal Confidence that they are in the Right, and all others wrong: and this sort of People wanting both Will and Abilities to judge, are easily perswaded to dispense with all Religious Performances, their natural inclinations having never very strongly bent them that Way: and should the succeeding Age make but as considerable a step towards Heathenism, as the present has done, we should stand in need of a Second *Joseph of Arimathea*, to convert our Posterity to the Christian Faith, as 'tis said the first did our Ancestors.

NEITHER has this Infection seized only upon the vulgar but even those persons who have been able to fly from other Plagues, have been surprized by this Contagion; and possibly *Leviathan*, who is so much accused for debauching green heads, has not made so many *Profelytes* to Atheistical Principles amongst the tender and unsettled Minds of young Gentlemen, as the many Disputes and Uncertainties which of late have by our Dissenters been occasioned about which is the true Religion; where whilst every one boldly challenges the sole acquaintance with Truth, they come all at last to be suspected of Falshood; and amongst so many glistering and well-set Counterfeits and Pebbles, the true and inestimable Diamond, by the difficulty of discovery, is in danger to be mistaken, if not absolutely

absolutely lost. And the young Gallant, whilst he makes it his Pastime as much as Cock-fighting to set the Doctor of his Parish, as he calls him, and a *Quaker*, *Anabaptist*, or *Presbyterian* into a dispute about Religion; though he fancies the Rencontre very pleasant, and thereby gets a fine Scene of Divertisement, yet he certainly loses all that little good Opinion which before he had of Religion; and this together with his own loose inclinations, and the fashionable humour of being irreligious, easily perswade him, that it is nothing but a fine Device of Politicians, to keep the lower part of the World in awe. Or if he has read the Poet, he believes him more than the Gospel, when he tells him——*Primus in Orbe Deos Timor fecit.* The Foundation of all Religion, was either Fear or Fancy. And are not these glorious discoveries, occasion'd and found out by this New Gospel-Light?

BUT to proceed; these persons are always curious and inquisitive to find out the most secret Crimes of others amongst whom they live; and will never fail to publish that in the open streer, and upon the house top, which was done in a corner; and they are so far from the true Christian Way of private admonition directed by our Saviour, that without waiting for Reformation by those Degrees, they proceed immediately to a *Dic Ecclesiæ*, and tell it to their Church upon the first discovery. *S. Mar.*
1. 15.

LIKE the wily Serpent, they do commonly begin the Temptation with the Woman, as being the weaker Vessel, yet having a strong Ascendant and influence upon the Husband: and hereby

by do not rarely verifie the Apostles prediction, when they creep into houses and lead Captive silly Women, laden with Sins, led away with divers Lusts: and it is the common opinion, that it is not impossible, to find amongst their Converts; more Women who either are, or have been of ill, or at least suspected Fame, than in many other places which go under a harder Censure. But the good Woman becoming a New Creature, religiously cheats her husband to help to maintain the Speaker; the Man first suspects, and after a little time discovers the Intrigue of his Wifes paying for this new invented Leachery of her Ears; and as well he may, is not a little angry or displeased at it. She tires him with perpetual Lectures, Repetitions, Admonitions and Importunities, which makes his House or Shop uneasy to him, and either does, or very probably may induce him to seek more agreeable Conversation abroad; and whilst he indeavours to avoid her *continual dropping in a rainy day*, as the wise man calls the Persecutions of a Contentious Woman, by chusing such places and persons for his Divertisement, he may endanger the Ruine of his Soul, Body and Estate. And surely next to the debauching a Woman into forbidden Embraces, I think this alienating of those two, whom God hath made one, and no person has power to put asunder either in Body or Mind, is a displeasure that must needs be the most sensible Affliction to both Parties and so much the more, if formerly there has been an entire Love and kindness; when they shall come to be so far estranged as to live in perpetual jars and discords; and whilst they both strive to save the others Soul, run a manifest hazzard of losing

sing both; and do most certainly lose one of the greatest designs and satisfactions of Marriage, which is, that they may be mutual helps and comforts one to another. The Heathen Poet could have taught them better Doctrine, where he tells them:

*Felices ter & amplius,
Quæis irrupta tenet Copula,
Nec malis diuulsa Querimonis.*

And St. Peter tells the good Women the way to convert their Heathen Husbands is by their chaste Conversation coupled with fear to offend them, and not by perpetual ingrateful Curtain Lectures.

THE wise King tells us, *A Tale-bearer maketh strife; and a VVhisperer separateth chiefeſt Friends.* Prov 26.
And with these Talents they do so abound, that 20. 16.
the Coffee-Houses are no better stor'd with News, c 28.
especially what may advance the Defamation of all those, from the highest to the lowest, that are not of their Way, or do oppose them. But above all, their aspersions are thrown upon their Lawful Minister, if possible to make him odious to the People, which they know if they can effect, it will be no hard matter to bring them into their Confederacy. And having left him, because he will not leave the Church and his Duty, nor forswear himself to please them, that they may appear to have some Reason too for their deserting of him, they will not stick to vilifie, contemn, despise, defame, and scandalize, by all the ways they can invent, true or false, it matters not: and herein their cunning is not less than their malice; one blow at the Root, being worth a hundred at the Leaves or Branch-

Branches : and rather than fail , where nothing else is to be had, they will content themselves with ridiculous Improbabilities. A Clergy-man of my acquaintance being call'd up to *London* upon the dispatch of some emergent and important affairs of his ; having, it seems, nothing to fix upon him besides, they reported that during his stay there; he had his Pocket pickt at the Play-house, of a considerable Sum of Mony ; which was, as they would have people believe, a most remarkable Judgment upon him for his Vanity ; but a far greater Untruth, he having (as he solemnly protested to me) never had that common piece of ill Fortune at *London*, or any where else, in all his Life ; nor for seven years before having seen a Play ; though he thinks it far better, and more lawful, than one of their Conventicles, where the Teacher picks the Money out of their Pockets, all their Duty, Loyalty, and Allegiance, out of their Hearts ; and if they do not in time repent, they are in the greatest danger of having the Devil pick their Souls out of their Bodies.

IT were needless to recount all the disturbances they make where-ever they come : and this being but the Prologue to greater Mischiefs and Inconveniences, we will proceed to them ; though to keep their hands in ure, they are like the Gentlemen's Servant, who being observed by his Master to be solight-finger'd, that he never went any whither, but he stole something before he came away ; he gave him a strict charge not to meddle with any thing at a House whither he was going to make a Visit ; at his coming away, the Fellow took up a handful of the Rushes with which the
Hall

Hall was strow'd, and put into his pocket ; and his Master demanding why he did so , he made answer, it was to keep his hand in ure : So these men will play at small Games, Heads and Points, in their own Parish, rather then stand out : and first grow well acquainted with making Parties, Divisions, and little Mutinies, in the Town where they live, that so they may be perfect at the Trade ; and fit to set up, and Act their parts of the Tragedy their Masters are composing, as soon as it is ready to appear upon the Publick Theater of the World. In a word, they are intimately acquainted with the Jesuites Maxim, which they use against the Protestants, *Fortiter calumniare, aliquid hærebit* : thus English'd by a certain Lady, who was wont to use and give this devilish Counsel to such as complain'd to her of any affront or injury they knew not well how to revenge ; Defame 'em, Defame 'em, some Body will believe it : and whose Disciples and Followers they are, and what designs they have, we may soon know, if we call to mind, that it was the advice of their great Masters, when they were to draw up a Charge against the most innocent King *Charles the First*, Let us blacken him, by all means, let us blacken him ; which they did to purpose, till their Cruelty gave him the Coronation Robes for Heaven, dy'd in the pure Scarlet of his own Blood. Nor do these of the Nursery ever fail to put the Doctrine in practice ; and all this they think they may do, and that it is good and justifiable, being only against the Wicked, who are God's (because their) Enemies : And that hereby they may make them appear such ; and manifest that they only are the

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Godly

Godly and Elect, and all other Reprobates.

BUT these are but slender attempts, and only in order to their Grand Design of Religiously subverting both the Church and State: which let them protest never so much against, and pretend themselves never so innocent of any such Intentions, I shall never be able to believe but they do design. Others may do as they think fit. But if I meet a Man at Ware going towards London, I shall conclude that to be the Place whither he designs his Journey, though he tells me he is travelling towards York: which if I were not well acquainted with the Roads, I might otherwise be apt enough to credit; especially if I tell him he is mistaken, and must turn back again; and I find he intends to deceive me, telling me, I am mistaken, and that he is in the Right way, and his Wits too; and knows better than I can direct him, whither he is going; which is the exact humor of all these Barge-Saints, who tug so hard at the Oars of Reformation, and constantly Row one Way, and look another.

CHAP. XI.

Of the Wicked Design they have, by the strength of this Doctrine to overthrow the present Church and its Government. Which, by their pretending to be the Elect, who Worship God in Spirit and Truth, they endeavour to make unlawful and Antichristian. This Doctrine contrary to Gods promise to be with his Church to the End of the World; and derogatory to his Honour. Of the false

false aspersions they secretly cast upon the Church, and the publique Service of God. Of the inconvenience of arguing with them; and the advantages they make thereof. Their impudence in boasting themselves and arguments invincible. Of their dislike of Places of publique Worship; of the treatment they met with in the times of their Power, the house of Prayer made a Den of Thieves. Of their inveterate Hatred against Bishops and the Liturgy. Of the dangerous Tenent they maintain, that all People, Princes and Magistrates are bound to pull down Antichrist which with them is Episcopacy; and that if Princes will not, the People may if they can get the Power into their hands. Which makes them grasp continually at Dominion.

LET us now come to examine the dangerous effects this Doctrine has upon the Church: and how industriously, secretly, and with an unwearied and restless constancy they undermine its Foundations; and with all their Power mightily endeavour to overturn it. And wisely they do like their Predecessors make their attack upon that quarter of the Government which is most defenceless, and unarmed, and by Ruining which they formerly gain'd the Town. Now that they do really design this, is apparent from the New Model of Church-Government which they should introduce, and Impose upon the Christian World, as the only true and Evangelical way warranted by the Word of God: and for the Establishment of which, they have so often drawn the Sword in Scotland, and England. For the very design of

building a new house in the same Place, necessarily implies the pulling down of the Old one, as being decayed, useless and inconvenient.

Does not this new invention of theirs extremely conduce to the Glory of the only Wise God? and confirm the Truth of his Promises, that he would be with his Church to the End of the World; and that the Gates of Hell should not prevail against it? When from the very time of his Ascension (if we will believe them) for fifteen hundred years and upwards, he never thought more of it. For sure if he had, he would never have suffered Antichrist to rule in it so long: and in all that time never reveal what was his Positive Will and Pleasure in the way of his publique Worship and Service, till this new Apostle-Fisherman found it out in the Lake of *Geneva*, or in that other Lake which has no *Bottom*, which by the fire and Brimstone with which it has set the World in Flames, one would be apt to Guess; and that it came from the Angel of the bottomless Pit, whose name is in the Hebrew *Abaddon*, but in the Greek Tongue hath his name *Apollyon*, and in the English the Destroyer, and some will be ready to interpret it the Presbyterian. They may talk what they will of the Mystery of Iniquity (which with them is Episcopal Government and the Church-Hierarchy) which begun they say to work so Early: I am sure, the woful Experience of the greatest part of *Europe*, especially *England*, can sadly testify that their Way is the Abomination of Desolation; or that which makes Desolate wherever it comes, which they would set up in the Holy Place; or in the Place of the Holy Church.

But

Rev. 9. 11.

But the thing is certain : for they are the Elect People of God , who were predestinated from all Eternity to be so , and therefore the true Church : and if so , all others must be False. And to make this manifest and apparent ; having neither * Reason, Antiquity nor Scripture to assist them, they ^{* Unless, as stat pro ratione voluntas.} are resolv'd to be their own Friends, and since Fathers, Councils, and Scriptures are all Partial, because the writings of Bishops in their own Cause, they can do the Work without them. And though St. Peter tells them no prophecy of Scripture is of private interpretation, and they are yet but Private men, and I hope will never be other : Yet will they put them upon the Rack of their private Interpretations (and the Prophecy of the Revelations, for all the Curse at the End of it, more than any other) till they wrest and Extort a confession from them that Episcopacy is *Babylon*, &c. that is, such a sense as may advance their own Designs, and 'tis to be feared, Damnation ; since the same Apostle tells all those do, who are unlearned, unstable, or unfixed in the truth, as he uses the Word ; which does exactly correspond with the humour of these people, who after they have once left the Church, roul from one Opinion to another, and are driven about with every new Wind of Doctrine, and truly let them but alone, and they want neither Skill nor Will to accomplish these and far more difficult Enterprises.

In General therefore they perswade all Men every where, that the present visible Church is Antichristian, and Popish : a thing strangely made up of outward Pomp and Splendor ; Formality, Ceremonies, and Will-worship, the Inventions,

St. Pet. 2
Ep. 1. Cap.
20. v.

2 Ep. St.
Pet. 1. v.
12.

Traditions and Commandments of Men, not at all agreeable to the Word of God, or the naked and Primitive Purity and simplicity of the Gospel, and the Truth as it is in Jesus.

These Controversies have been so learnedly debated; and they have been so often baffled in all they could say for themselves, that I know no Plea that has been left them, except Conscience, (which they will not part with) though most People from their Actions Judge, if they have any it is an Evil conscience, and of the largest size in the World. Though the plain truth is, the thing which they call Conscience, is commonly known and called by the name of Wilfulness in Opinion; And is just like the Mother Viper, which when her young Brood are hunted and in Danger, opens her mouth, and there secures them, and it may be mortally stings the pursuers. I will not therefore repeat the Combate; since they can never be so often thrown to the ground, but like the Gyant *Anteus*, they rise again, and gather strength by their frequent foils. And (though I would not have any one think I have an intention by what I say to put my self into number of those Worthies I am persuaded, by the repeated victories which the Champions of Truth have so often gained over them, these vanquished become victors; and the great Condescensions of so many Famous and Learned Chastains as have undertaken to confute them, and have really done it, has rendred them more considerable amongst the Vulgar than all their own Abilities put together could have done: For Ignorant and credulous People must of necessity believe that they are some body, and that there is something

thing more than Ordinary of truth in their Opinions; which emboldens them to affront Authority, and to have the Courage to measure their Weapons with the most Famous and Learned Persons of the Age. And by these Combates, these Triflers purchase a real Victory of Honour and Reputation, and triumph in their being defeated by such glorious Arms.

And here it will not be amiss to inform all people of one of their Stratagems, which never fails them, nor they to make use of it: amongst the credulous Company of their Friends, Followers and Disciples, they always boast themselves Invincible; and tell them that such and such with whom they disputed were not able to resist the Wisdom, and Spirit by which they spake: and though they will own their Weaknesses, yet will they glory in the pretended Victory of the Truth. And by disclaiming their own Interest in these great Achievements, and ascribing it all to God, who hath chosen the Weak and contemptible things to confound the Great and Wise; they still advance their Reputation as being the particular Favourites of Heaven, and the only Instruments which God is pleased to make use of to carry on his Work, his great Work; which appears so much the more his own wonderful doing, by how much the Means he employs in it are despicable and unlikely to Effect it. And hereby they insinuate and wind themselves into the esteem and admiration of their Party: though others who observe them thus cunningly crawling upon their bellies with a seeming humility, think it discovers in them more of the subtle Serpent than of the innocent Dove.

Vide their Reports of the Conferences at Hampton Court before King James.

But to go on, they will not be contented with Generals, but their attempts descend to Particulars; and therefore, as if they meant to fulfill the prediction of our *Saviour* against the Jewish Temple, upon the present Church; there is not one stone from the Foundation to the highest Pinacle, which they would leave upon another, or do not endeavour to throw down: Not the Porch that is called *Beautiful*, nor the Altar (sacred in all places, Ages, and amongst all Nations and Religions except the *Turks*) can escape their Zealous Rage and Holy fury. Their secret practice and aims are levell'd at All; Root and Branch is the Word of Ecclesiastical Places, Persons and Performances.

As to their dislike of Places, that is not so General: and I question not, but if they and their Appennages were converted to their use, and sanctified by the Word and Prayer, (for they must not be Consecrated, because that is a Popish word, and Ceremony) they could dispense with any of them, except the Cathedrals: which so long as they stand will put the World in mind of Bishops, their true and Ancient Possessors. But yet some Dissenters, who are no Steeple-house Quakers, will speak most contemptuously of the Church of God which is the House of God. Nor indeed do any of them believe there is any such thing in them as a Relative Holiness, though God tells them there is, when he commanded Moses to put off his Shoes from off his Feet, for the Place whereon he stood was Holy Ground. And many Ornaments and Vestments dedicated to his service are called Holy: As the Holy Crown or Mitre for the High-Priest, the holy Linnen Coat, and holy Chambers where they laid

1 Tim. 3.
15.

Ex. 3. 5.

Ex. 29. 6.

Lev. 16. 4.

Ezech. 4.

14.

laid these Holy things. But these Men are not under Law, but under Grace. As if the great Obligations of the Gospel, were intended to set us free from that respect we owe unto Almighty God: Whereas common reason will tell us they ought rather to increase and augment it. And I know not what is, if this be not (as St. Peter says) an abusing of Christian freedom, and using it for a Cloak of Maliciousness; As all these persons do who will not submit themselves to Government, and by Obedience Honour the King, which is the way to shew that they fear God. How little fear or respect they have for either is but too plain. What will they say to you of the houses of God; are they any more than other Places, Heaps of Wood and Stones? they are sorry that they are not heaps of Rubbish too. Were they not all built by Papists, in the times of Superstition, Blindness, and Ignorance? But some of them will yet go further, and can afford them no better Title, they are the High Places, the * Publick, and the places of Idolatry. One of these Venerable Men, riding not long ago near a Cathedral of this Nation, took occasion at the next Meeting (whither he was going to hold forth) to speak to this Effect, if not these Words: Beloved, as I came hither, I saw that place of Idolatry, (naming the Cathedral Ah! poor Souls! thought I with my self, that live in that place of Superstition, what will become of you? but you, my friends, are not in darkness, but under the precious Sunshine of the Gospel Light. And so he went on.

1 S. Pet. 2.
Chap. 13,
14, 15, 16.

* A pretty witty new name for a Church, it is to be thought from the *Publicans* and *Sinners* that resort to it. Oh the happy Inventions of some Men!

A pitiful man I warrant him.

And

And in truth the treatment which these Sacred and Venerable Places met with in the time of their Empire, is sufficient to convince us of that respect and kindness they have for them. Our Lord upbraids the Wicked Jews, for making the House of God (which was to be a House of Prayer for all Nations) a Den of Thieves, and a house of Merchandize; what may we then think of those Men who once made *St. Pauls*, (whose very Ruins are one of the Wonders of the World) not only a public Exchange, and a Den of Thieves, but of Murderers? a Stable for Horses, far more innocent Beasts, and less Brutish than their Riders, and if ever there were *Hippocentaurs* in the World it was they, for the Horse and Man were both of a piece.

It were a pretty Subject for a Romance (and so great was the impiety, that future Ages will scarcely believe it any other) to relate the Pious Adventures of the *Knights Errant* of those days; what fierce Battells they had with the painted Glass Windows, with *Christ* and his twelve Apostles, the Saints and Martyrs. Wherever they met with them they were sure to suffer in Effigie. How many right Doughty Knights they overthrew, and kill'd over and over, after they had been dead some Ages! only because their Superstitious Marbles, were in the idolatrous posture of Kneeling, and more certainly Praying to some Popish Saint in the neighbouring window: In vain was it that they had taken Sanctuary in those Holy Places; they could not protect themselves, nor be at rest till by their looking like Skeletons, they gave an ample testimony to all that saw them, that they were

were Dead, and as they thought beyond the hopes of a Resurrection ; though, God be praised, in that particular they were no true Prophets, and we have seen those dry Bones live and flourish again. Long may they do so ! Long live and flourish ! And here I cannot omit a pleasant passage which happened at a place where *Ireton* had his Quarters in the late times, and which I have since seen ; In his zeal against Images, at the Church whose windows were very Beautiful, he made all the twelve Apostles and many other Saints suffer a second Martyrdom, only the Picture of the old Dragon vomiting the Flames of Hell out of his Mouth, was spared, and for old acquaintance left intire, and undefaced ; which was then by the Inhabitants taken notice of, and who was his Saint ; not without applying the Proverb, Like to Like, quoth the Devil to the Collier.

But had these Men power, I am satisfied they could make good use of the Places, even the same that *Judas* would have had made of the precious Oynment, sell them and give them to the Poor : Jo. 12. 5. and 'tis easie to guess who those are ; for though they abhor Idols, as they account these places, Rom. 2. 22. yet they think it no Sin to commit Sacrilege : and we may remember, that some of the Cathedrals were once exposed to Sale ; though as it was observed, the gains the purchasers made of their Bargains was like *Aurum Tholosanum*, which made all those who had it die Beggars and miserable.

But the Persons are their greatest Eye-fore, being (as they complain) Goads in their Sides and Thorns in their Eyes ; the Houses and Inheritance might do them good, if the present owners were but

but dispossessed of them: and at this they strike fair, whilst they perswade the People all they can, that the present Office of a Bishop, as it is in use in the Church of *England*, is a meer humane invention: That by the Bible, Bishops and Presbyters are all one: That they Lord it over the Flock of Christ; and that their Authority which with so much Rigor they Exercise over the Church of God, and especially over tender Consciences, and good Men, is a meer Tyrannical Usurpation upon the Liberties of their Fellow-Labourers in the Gospel. They are not altogether so busie upon this Theme in Publique, as formerly they were, when their Tongues were their own, and there was no Lord over them; not so much as Sovereign Lord, or Lord Bishop to restrain them, which were brave Days of Liberty indeed: But I make no Question, but they ply it in Private; and I am the apter to believe it, because the unwary now and then blab it out. And it was but the other day that one of this Tribe, a little heated with discourse, could say before a great many Persons of a contrary Judgment to his, What? do you think the Bishops fit to govern the Church? undoubtedly He did not; nor do any of them: and had not his fear pull'd him by the sleeve, and given a check to his over-forward Tongue, no doubt but he would have produced all the strong Reasons of the Cabal for the proving of the Negative. And this I dare confidently affirm, that there is not one in a hundred of them who have drunk of this Poison, but hate the present Office, if not the Person of a Bishop; who may have done them much Good, but never any injury, and possibly one whom they never saw in all their Lives. Did

Did the Commons of *England* understand what great Immunities and Priviledges they possess, by the perswasions, and powerful influences of some former Bishops upon our Kings and the Laws, they would find that they have a great deal of Reason to Love and Honour the present Bishops for the sake of their Predécessors.

My Design being not so much to pretend to the full Determination of Controversies, as to discover the secret practices of these dangerous People: I will not undertake the Quarrel, nor undervalue those Reverend Fathers of the Church, by taking up the Gantlet for them; lest under the pretence of doing them Justice, by my ill Managery of so great and good a Cause, I might affront and injure both them and it. I was always of the Opinion, that every man is not a fit Combatant for all Truths: and I have not yet shaken hands with that Modesty which hitherto has made me esteem myself of their Number, who may want Ability, rather than Will or Courage to do them Service. And indeed as they are sufficiently able, without calling Auxiliaries to their assistance, they have already several of them vindicated their own Cause; Office, Institution, Succession, and whatever does concern them, so learnedly, fully and effectually, that it were but to light a Candle to the Sun, for me to go about it.

Leaving them therefore to the Management of their own Affairs, let us return to our Purpose: and having heard what are the Opinions of these Dissenters, concerning the places and Persons; we now come to take their Sense of our Ecclesiastical Performances: for which we shall find they have a little kindness or Charity as for the former. All

All the Ceremonies of the Church which they tell the People are with us the greatest part, if not the All of our Worship, are far from that Spirit and Truth, which God seeks for in all those Worshipers that he approves. That they are no where Warranted in the Word of God, and therefore unlawful. The Surplice and other Vestments, (badges of Innocence, and distinctions of Degrees, or Office,) are Rags of *Rome*. Bowing at the name of Jesus flat Idolatry : kneeling at the Sacrament the same : The Cross after Baptism, a vain and foolish piece of Superstition, and a Relique of the Popish Crossing. In short, the whole Book of *Common Prayer*, &c. a dull dead Letter, formal, having not the Power or Spirit of Devotion : nothing but a translation of the *Mass*-book into *English*: Full of * frivilous stuff, mere Porridge, and I know not what, for there is nothing that may render the Service of the Church contemptible or Odious which they will stick to say of it ; and in so doing perswade us they do their Duty, and God good Service.

* Thank
Calvin for
his *Tolera-
biles insip-
tia*.

How far they have successfully advanced in this Wicked Design is but too Evident, by the General neglect of People in repairing to the Church, on the Holy Fasts and Festival Days. Though they are enjoined by the Statute Laws of the Land to be kept Holy ; as well as by the Command of the Church. And by which all People are enjoined to resort to their Parish-Churches, to hear Divine Service, and to joyn in an unanimous and Uniform Worship of God. Nor will they come to Church on the Lords Day in the Afternoons, when they have no pretence of the hindrance of their Se-
cular

*Ann quar-
to & quin-
to Ed. Sex-
ti st. 3.*

Anno. 1.

Eliz. st. 2.

Anno 23.

Eliz. st. 1.

cular Affairs; if there be only Prayers and Catechizing, but not a Sermon, which, as hereafter shall be shewn, is made the Essential part of all Religion.

Now all these Waters of *Marah* spring from the same Fountain. The Doctrine of their being the Elect, and only People of God. For if they be, theirs is the right way of Worship, and all others false and vain. But that they are the Elect you have already heard; and what infallible Marks their Teachers have given them; and more than all that, have told them that undoubtedly they are: which likewise has been confirmed unto them, by the Testimony of the Spirit helping them to pray, and filling them with Love, and Joy in believing. And if ours be false ways, and Will-worship, such as keep men in Error and Ignorance, Blindness, Formality and Superstition, such as will certainly bring them to Hell; ought they not, think you, to promote Gods Glory (and their own) by pulling down the Kingdom of Antichrist, and destroying the Brazen Serpent; when it is abused to Idolatry. Undoubtedly they think it is their Duty; and not only theirs, but the Duty of all Magistrates, Kings and Princes of the Earth, who are bound to endeavour it: to hate the great Whore of *Babylon* and to burn her with fire: and if they will not be so wise to receive this Instruction from them; and so learned as to put this in Execution, the People may (if they can get Power) nay must endeavour it, with or against their Wills; for the Work is the Lords, and Cursed be he that doth the Work of the Lord Jer. 48. 10. negligently, and Cursed be he that keepeth back his Sword from Blood; which is the true Chain of
their

their desperate Opinions and Practices: A most admirable *Sorites* to prove Rebellions not only Lawful but Necessary; and which you see is forceably back't with abused Scripture.

Thus one Error in the Foundation multiplies into a thousand; and contrary to the Rules of Architecture, is like an inverted Pyramid, the higher it rises the wider it spreads; and one mistake in a Principle, is the Parent of innumerable in the Practice. I will conclude this particular, with the following Apologue; and leave the Application of it to every mans pleasure.

A certain Husbandman having in his Plantation a Vine, it grew wonderfully, and did produce great plenty of incomparable Clusters, and of a most delicate taste: some of his wise neighbours coming to see his Plantation; and perceiving the Shoots and Branches so Luxuriant, they gave him advice to crop and prune it, and to take off most of the largest and fairest leaves; (telling him that the Plant spent it self too much that way, and that all the good they did, was but to make a little unnecessary Flourish, which might well be spared; that their Beauty or Shade, could not make a recompence for the injury they did in drawing away such abundance of the sap and moisture from the Root whereby they hindred its Fruit, robbing it in great measure of the juicy nourishment. Upon tryal the Experiment does not succeed; the Fruit proves neither so fair, plentiful, nor of that grateful flavoure as formerly it used to do. But to give him assistance in his design, the following Year he spies upon one of the Branches a fine wrought webb, charged only with a few little tender Eggs: his

Curiosity

Curiosity and Ignorance of what it was tempted him to let them alone ; and to see what they would come to. The heat of the Sun in a short time discloses a brood of most curiously variegated Caterpillers, the honest man finds them still lodged in their cunning inclosure, admires their Beauty and many-coloured natural *Ammel* ; and thus argues with himself. Sure these Worms can do to my Vine no hurt : they look so finely and feel so soft : which arguments prevail with him not to disturb, much less destroy them ; Before he thought any more of them, or look't again, they had overspread his Vine, and devoured all the Leaves ; and had left the tender fruit naked and bare ; which being thereby exposed to the scorching Sun, the unkindness of the Winds and Weather, in a little time parch'd and dwindled quite away : and if he had not used much industry he had utterly lost his delicate Plant. Which for all his care and pains, did not yet in several Years recover the damage it had sustained by these pretty silken Guests. You need make no Question, but for ever after he knew them again at first sight ; and as soon as ever he spied a Web but beginning to be spun upon his Vine, he gave it a speedy Dispatch.

CHAP. XII.

Of the Desperate influences this Doctrine has upon the State and Civil Government. Thus Amazon Fury bred in Rebellion, and ever since nursed up with blood, proved from our own and all Europe's sad Experience. This Doctrine inclines

men to Aristocracy, or the Government of a Common-Wealth. Of the little kindness they have for Monarchy. *Salus populi Suprema Lex*, their fundamental Principle of Government; abused to persuade Men that the Peoples Election and approbation are necessary Titles to a Crown. That a King is Major Singulis, Minor Universis, and may be deposed and punished by the People, proved from their practice. The great Encouragement it gives to Rebellion, and Courage to Rebels. The same Doctrine of Fatality taught by Mahomet to inspire the Turks with Courage against the Christians.

LET us now see whether these Principles render them better Subjects to the State than Sons to the Church? And I am afraid, we shall find them as prejudicial to the safety of the one, as to the Peace and Tranquillity of the other.

If it be rational to argue from Effects to Causes, we shall need no other Demonstration to assure us of the Dangerous natures of these Men and Opinions; than the known and undeniable matters of Fact, so largely treated of in the History of *Presbytery*. Wherein is fully shewn the Original, Rise and Growth of this pernicious Doctrine, the Mother of all those Younger Sects, Factions and Divisions amongst us in matters of Religion.

It was begotten, born, and nurs'd up at Geneva in Rebellion: and from thence this *Amazon Lady*, this *Penthesilea furens*, march'd attended with Fire and Sword, Ruine call'd Reformation in the Van, and Desolation in the Rear; through the greatest part of Europe over a Red-Sea of Blood as well as

Salt

*Ducit Amazoni-
dum Luna-
tis agmina
P:ltis
Penthesi-
lea furens
mediisque
in milli-
bus ardet.*

Salt water in to *Scotland*, and from thence with the Directory in one hand, and the Sword in the other, a Solemn League and Covenant, as smooth as Oyl in her Mouth, when drawn Swords, War and Rebellion were in her Heart, she came along with the *Northern Army* into *England*; and there spent her force and fury, (and I hope her last and dying Efforts) upon these Miserable Nations. So that one may truly say of this Doctrine as the Poet does of Comets.

Nunquam in terris spectatu impune Cometæ,

This new Light of the Gospel, how bright and shining soever, was a portentous Blazing-star, which did not only presage, but wherever its dreadful Beams displaid their Malignant influences, it did produce Sedition and Rebellion, Murther and Sacriledge, Desolation and Destruction, Ruine and Confusion: the consideration of which dismal Revolutions, methinks were enough to make the greatest Phanatique fall heartily to his *Litany*, and pray, *Good Lord deliver us*. If this be Religion; *Sit anima mea cum Philosophis*: For I doubt not but a good sober *Indians Hell*, will be far more tolerable than such Mens Heaven as were guilty of all these Mischiefs can be without Repentance and Amendment.

I intimated before how little kindness they have for Monarchy, or indeed for any Nobility, Gentry, or Magistracy, unless it be to countenance, patronize and support their Designs; and how inclinable they are to dislike and hate that Government which opposes their Interests, or crosses their Intentions

tentions of a Reformation, and possibly there are not many who would not be of my Perswasion, had they but heard them speak with that feeling kindness as they will do of the late times of Rebellion. Oh ! how much Sin was suppressed, Godly Men encouraged, and the Sabbath Sanctified, to what they are now in these Days of Licentiousness ! and undoubtedly that Aristocrattick Government, or rather Democracy, Anarchy, or Confusion (for I know not what to term it, it was so Mercurial) is still the Darling of their Memories. Oh ! the happy days when there was no King in *Israel* ! but every man had liberty of Conscience, and did that which was right and good in his own Eyes ! O that sweet and precious Time ! that dear Liberty of Conscience, when there was no King, no Bishop, no Fines, no Imprisonments for Religion, but the Gospel ran on courageously conquering and to conquer ! that is to say, when Club-Law and the Law of the Sword put them out of the Danger of the Sword of the Law and Justice.

It is a most convincing Argument, that they think the present Government and Governours, Tyrannical and Heathenish, when they do so often tax them with being guilty of persecuting the People of God : and unless we are not only blind but stupid, we cannot but perceive, that they do most passionately wish and pray, that the Kingdom may be the Lords, and that the Saints may Rule the World : that is, once again have the Honour which *Hugh Peters* applied to the then Saints ;
To bind their Kings with Chains, and their Nobles with Fetters of Iron. And had they but Power, that the high praises of God might be in their Mouths,

Mouths, whilst a two-edged Sword was in their hands; no doubt is to be made, but they would be forward enough to fulfil their part of the prediction, in Executing Vengeance upon the Heathen-Governours, and punishment upon all the People who would not say or act like them.

Let them now with their usual dissimulation, deny all such Intentions: and in truth there is an unlucky Proverb that will hinder their Confession, for if they confess this, they are sure to be hang'd for Treason, as they well deserve. Let them pretend never so much Innocence; all the World shall never perswade me, till I am divested of my Reason, that there is any person who would not willingly shake off that Yoak which is so uneasie to him; and which as he verily believes, is unjustly and unlawfully imposed upon his neck.

Credat Judæus appella.

And however the ordinary sort of People whose prospect looks little further than to morrow, may have no intentions that are so black and dangerous; yet undoubtedly the Heads of the Faction, who have ever been observed to be subtle and Designing men, are for an Alteration of the Government Ecclesiastical and Civil; and they well know how easie it is to lead a Populace by the Nose; with the plausible pretences of Piety, Reformation, Gods Glory, and Liberty of Conscience, to do what they please; by telling him it is necessary to be done, for the attainment of those Ends. Thus have I seen Clouds gather in the Skie, cloathed with Fleeces of the brightest Wool, and shining

with a counterfeit borrowed light, to which nothing was comparable but the Sun that lent it: Who could but admire their glory, or suspect so much light and whiteness to be Dangerous? and yet nothing is more common than for such Clouds to be charged with the most dangerous and terrible Principles of Thunder, and Lightning, Storms and Tempests, which when ever they break out (which is soon perceived by the Changing into black, and growing numerous) then let whatsoever is Eminent beware a Clap; the high Towers of Government, and Steeples of Religion are sure to suffer for it. For,

Periunt Summos Fulgura Montes,

Lightning th' Artillery of the Skie
Strikes the Hills that highest lie.

I will make no scruple to apply the Comparison to these sort of Men, who, as *St. Peter* tells us in his plain description of them, are Clouds carried with a Tempest.

And to make this evident, I desire all such whose Age will give them leave, to call to mind whether they have never seen or heard that *Salus Populi est suprema Lex* publicly asserted in Print, and abused to countenance the most Villanous Actions: that the welfare of the People (of which these Men are the only competent Judges) is above all Laws, Persons and Considerations whatsoever: and that Kings (whose only true Title to their Crown, is the Peoples Election and Approbation, and neither Succession, nor ordination and appointment from

Contrary
to Scrip-
ture, By
the Kings
Reign,
Proverb.
The Pow-
ers that be,
are ordain-
ed of God,
Rom. 13.

from God) and Kingly Government, if prejudicial to that Fundamental Law may by the People be abolished, deposed, nay and punished for such Delinquences, even to the loss of Crown and Life. Have you not seen all this done as well as said? Have you never heard, that a King is *Major Singulis*, but *Minor Universis*? a little better man than *Dick*, or *Tom*, or *Will*, if you take them barely by themselves in a Frock with a Cart-whip: but by your Majesties leave, good Sir King, you are not so good a man as Mr. *Multitude*. Have you never known the Time, when the Commons of *England* were white Boyes, and stroak'd over the Heads with the tickling Imagination, That all the good People of the Nation were a free born People, and I know not how many good morrows, with which they were wont in those Days to cologue the World with a Bait of a pretended Liberty into the Trap of a real Slavery? what they then thought they boldly writ and spoke; and what they dare not now Speak, yet they dare as boldly think, that being a freedom which they cannot be deprived of: and undoubtedly they do so, and it is still their Judgment, their Actions speak it most distinctly and plain.

It is not this or that King, but Monarchy in general that they are against; as not being Government for their Turn; nor any kind of Government by a Single Person; and I am confident they did as much hate *Oliver* after he took upon him to be a single Protector, as before they lov'd him, whilst he was only his Excellency, and their Renowned and Victorious General. It is a Common-wealth that is their Darling, where every one is not with-

out hopes of his being uppermost, and that it may come to his Turn to have a share in the Government. And where amongst so many Elective Heads, they are sure to make a Party, and it shall go hard, if not the *Major*: whereas one single Person can be but of one Perswasion at one Time, and it is a thousand to one never of theirs, if he consults his own Security, Settlement, Safety, Interest, or Glory, which because it is Natural for all men to do, they cannot believe but he will. And this is the reason of their Hatred of Monarchy, because they fear it; and knowing how inconsistent their Principles are one with another; and that they cannot both have the Government, they are afraid lest Sovereign Princes awakened by their Danger, should by the most Rigorous Methods, ease themselves of the Jealousie they justly entertain of such desperate Rivals and Competitors; and this makes them likewise To industrious and restless in their Endeavours; by making a Party, to overballance the power of the Prince, and if possible, by force to wrest his from him, by which means they think it is only possible to secure themselves from Ruine.

Nor will they ever quit these Persuasions so long as they hold to their Principles, which for ought I see is like to be as long as they live. For if they be the Elect People of God, and in the Right Way of true Worship and Religion, they are bound in Conscience to promote and propagate it with or without the consent of their King 'tis all one. As we daily see they do by all their Actions and Endeavours. And they who in his Royal City, and before his face are not afraid to Violate his Laws
and

and Proclamations ; will never fear the Sword of Justice , if once they are assured that their own is longer. And though the Apostles teach no such Doctrine, nor the Holy Martyrs ever propagated the Christian Faith or Church Government with any other Blood but their own, or with any other Weapons but Prayers and Tears ; these Men are of another Opinion, and can fight the Lords Battels, and *Curse Meroz* as bitterly as the Angel did, if they come not to help the Lord against the Mighty.

And for encouragement to fight, I know no Doctrine like this and that of *Mahomet*, which whatever they may do in others, agree in this point ; that the *Terminus vitæ est immobilis* : Every mans Fate is in unalterable Characters written in his forehead. Those feeble and effeminate *Asiaticks* had never carried their conquering Arms so far amongst the Hardy *Europeans*, if they had not been inspired with this Doctrine of Fatality ; and that if it be decree'd that they must Dye in this Battel, or in that Assault, it is impossible for them to prevent it ; and if they must escape and overlive it, they shall, though they run upon the Mouth of the Roaring Cannon. And in which likewise they agree, and have a further Harmony ; if they fall by the Fatal Steel, or undistinguishing Bullet, they do not only die in the Bed of Honour, but step immediately into Paradise : which is but the just Recompence of those who sacrifice their Lives, to propagate the *Alchoran*, or the Good Old Cause.

I do not now wonder to have heard those of the Royal Party say so often, that the Rebels fought
like

like *Turks*: since in this Opinion they were such. Besides being the Elect, and fighting Gods Cause they acquire a new Courage from the hopes they entertain, that he is obliged to protect them, and to fight for them, that the Stars in their Courses shall fight against *Sisera*. And how far such thoughts did Encourage our English Rebels, a people naturally bold enough, to attempt the most hazardous Enterprises, Let those Loyal Gentlemen testifie, who yet wear the Honourable Scars, which they purchas'd in the defence of their King, Country, Laws, Liberties and Religion against those desperate Villains. Let the many Cruel Battels, and desperate storms, hard marches, and hot Engagements they underwent, let these be Witnesses: it was not all for Pay and Plunder, though these were good Encouragements: But the Main of the Quarrel was *pro Aris*, in their English, against Altars; for Religion and Reformation, the Liberty of the Subject, which (if any thing can) will inspire a Coward with Courage, and make him Valiant: And that the Cause was Gods, they never then made any doubt: nor yet make any more scruple of it, than they do of their Election.

And what kind thoughts they have of the present Magistracy you shall guess if you have any skill, *Ex pede Herculem*, to take the proportion of *Hercules* by the print of his foot. One of these (and a Teacher I promise you) in some Company where he thought he might be bold, lamenting the looseness and viciousness of the Times; and the blame being laid at the Door of the Inferiour Magistrates, who were so remiss in putting the Laws, in Execution: Pray, says he, how can it
be

be otherwise, when there are none in Authority but the God-damm'ees? and though no former Prince has so highly obliged them as his present Majesty by the Act of Oblivion, and a General Pardon since; though possibly a better Temper and milder Inclinations are not to be found amongst all Mankind; yet for all that, I believe the Guards about *Whitehall* (at which they grumble so oft, calling them a standing Army) are a greater Security for him than their Love or Allegiance. And I make no dispute, but if they had Power proportionable to their Desires; if he would not consent to their unreasonable Demands, and in Effect depose himself, they would make bold in plain English to un-King him; (and it may be something more) as well as his Glorious Father; whose Caution I think therefore ought never to be forgotten, * To Forgive them, but never Trust them. For what is a King to them if he be not one of the Elect? and that he can never be unless he be of their Church; and resolve to Establish their true and Evangelical Way; from which he must therefore be very far, so long as he suffers the Laws and his subordinate Ministers of Justice to persecute these People, who are the Elect, the undoubted Children of God.

And as his late Majesty of Blessed memory does in the forementioned * Book, not improbably Conjecture; Possibly that aversion they all have for the Publique Liturgy of the Church, is because it does so frequently pray for the King and the Royal Family, to which in their Hearts they cannot say *Amen*. And that the Conjecture is not wide of the *Mark*, this following Instance will

* ΕΙΧΩΝ
ΒΑΣΙΛΙΚΗ.
The Lady Elizabeth's Relation of what the King said to her immediately before his Death.

* ΕΙΧΩΝ
ΒΑΣΙΛΙΚΗ.
Sect. 16.
upon the Ordinance against the Common-Prayer-Book.

in

in some measure make apparent. One of this Gang being amongst other Company entertain'd as a Neighbour at a Friends house, immediatly as soon as Dinner was done he steps out of the Room, into a by-Entry, and a Clergy-man who was present returning thanks, and as is customary and commendable, closing his Grace with a short Prayer for the Kings Majesty, the Queen, and Royal Family; this impudent Fellow was by those who stood next the Door heard scornfully and maliciously to say, when he came to that Passage; Oh! by all Means, if it were not for that all were worth nothing: and indeed it makes me apt to think, that this is one, if not the only Reason, why they account all the Prayers of the Church worth nothing: for they are not yet arrived to that Perfection in Christian Religion, to love or pray for their Enemies; in which number they never fail to put all Crowned and Mitred Heads.

How directly contrary this Doctrine is to the Divine Philanthropy, the infinite Love of God to all Mankind; and indeed to the whole Currant and Consent of the Sacred Scriptures; how dishonourable to God, and disadvantageous to Christian Religion: are Subjects already largely and learnedly treated of by other Pens. And if as they fell in my Way, I have lightly touched upon any of them, it is only so far, as they were necessary to shew how pernicious this Doctrine of theirs is to themselves, and the salvation of their Souls; how troublesome, unquiet, uncharitable, and unchristian it is amongst their Neighbours. How destructive it is to the Church and Ecclesiastical Government, Places, Persons, and Performances;

ces : and how irreconcilable and desperately dangerous it is to the State of the present Royal Dignity and Government.

CHAP. XIII.

Of their Doctrine of the necessity of Separation from the Wicked, which they teach in Private ; and by their Example in Publick. These uses they make of it ; to know their strength and numbers, which they always boast of, if possible to bring Authority to comply with their Desires : hereby they engross a Trade amongst themselves. Of their undermining Authority by making it contemptible, by their daily affronting it. Of the unlawfulness of Separation, from the example of our Saviour, and from Scripture. Separation by St. Jude made a Mark of Reprobation. Jeroboams Policy the End of their Separation.

LET us now proceed to a second Doctrine, which is the Spawn of the first, and the Daughter of such a beautiful Mother cannot chuse, but must be most admirable fair.

Being the Elect People of God, those whom from all Eternity he has out of his infinite Love predestinated to Holiness and Happiness ; though they are in the World, yet they are not of the World, and therefore they must Separate from Sinners, and be a peculiar People, without which they think they are not sufficiently zealous of Good Works : which in plain English is, That whosoever will be of the Number of the Elect People of God, must have

have no religious commerce with the rest of the World ; (for all other he may :) and that a true Title to Heaven is only to be hoped for, and had in their Church and Communion : and by this means they advance the so necessary Point of Separation, or Distinction of a Party ; without which Instruments (their Spiritual Cranes and Engines, to draw up the Stones, after they have hew'd and fitted them by the former Doctrine) they cannot go on with, or ever hope to finish the New Model of their Church, so as to set up the Corner-Stone, and with joy and shouting cry, Grace, Grace unto it ; for they would only change his Grace of *Canterbury* into his Grace of *Presbytery*. And this they manage with as little noise as possible, and with the same Secrecy and Subtily as the rest ; though some people say they can plainly hear the Axes and Hammers go perpetually, which they lift up to break down the Carved Work of all the Houses of God in the Land, in order to their setting up the Synagogues of Satan in the room of them.

Psal. 77.6.

If you discourse with them, and put the Question, Whether the Church of *England* is a true Church ? and whether Salvation may not be obtained in Communion with it ? They will do all they can to decline the Question ; and will certainly dissemble their Opinion, by telling you, They dare not judge ; every man must stand or fall to his own Master : That they forbid, or hinder none from coming to our Church, whose Consciences will give them leave. All which, is only to avoid the Pinch of the Controversie, and is neither better nor worse, but what the Apostle *S. Paul* calls Speaking Lyes in Hypocrisie. For

1 Tim. 4. 2.

For it is evident that they think it unlawful; because they abstain from our Church, and refuse Communion with us themselves: and should they speak never a Word to their Disciples, Example is a Tutor sufficiently able to instruct them in this part of their Duty. And that Man or Woman either, must have so little natural Logick as to be meer Naturals, who cannot thus argue from Induction: Such a man, or Mr. ——— is a pious, good, and conscientious man, for he prays by the Spirit, is painful and powerful in preaching Soul-saving Gospel-Truths; Now surely if it were not unlawful to go to the Church and hear those Prayers, or receive the Sacrament, he would not refuse to do it, and abstain from them himself: But he does abstain; Nay, might have kept or had a good Living, if he would have conform'd which (good Man!) he relinquish'd, or refus'd for Conscience-sake. Therefore it is unlawful: and I cannot fear to err, or be mistaken, if I follow so good a pattern, such a godly mans Example.

But though in publique they are always tender mouth'd of what may either discover their Wicked Designs, or bring them under the unavoidable penalty of the Laws: and are not a little cautious and circumspect, where they are not assured that all the Ears and Tongues of the Assembly are at their Devotion, and therefore will not speak plainly or positively: yet they will deliver their Sense so as to be well enough understood, That there ought to be no Communion with the Wicked (and we know who they mean by that,) for what fellowship hath Light with Darknes, or God with *Belial*? and therefore come out of her my People,
come

Rev. 18.4.

come out of Spiritual *Babylon* and *Egypt*, and be not partakers of their Sins, lest ye be likewise of their Plagues; which latter part of the verse explains the former, and informs us how far our Separation is lawful, viz. from the Sins of the wicked World; not from an outward Communion with the Visible Church. And though there is no place suffers more frequently by their abuse of it, I know none that favours them less, if they would put the right Construction upon it.

And though they may be thus squeamish in Publick: yet in private discourse, and where they are Under the Rose, or dare be confident that they shall not be betray'd, they will explain their meaning, and declare, that the Church of *England* is *Babylon*, her Worship Antichristian, nay impious and blasphemous. And this the Disciples propagate from one to another; and are not so wary as their Teachers; but having more zeal than prudence, stick not to tell every body so, with whom they fall into common converse and discourse: and this Doctrine is usually left to the care of the Old Disciples, to whose charge the new Profelyte is always committed; and they never fail in the ample discharge of this Duty.

Should they propose it bare-fac't, the uncharitableness of it would at first sight affright many, and discourage more; but this is Meat for strong Men, not Milk fit for Babes: and therefore it is worth our observation, to see how artificially and by degrees, they take their Novices from the Breast; and with the common stratagem of Nurses they rub the beautiful Breasts of Consolation of the Mother-Church, with the bitter Wormwood of
their

their false aspersions, or smear them over with the sooty black of their own Calumnies, and so fright these Younglings from that sincere Milk of the word which is able to save their Souls. It is always some considerable time before any Young Disciple does absolutely forsake our Church and Communion; nor do they usually feed them with this solid food of Separation, till by their unnatural biting of their Mother, they manifest that they have Teeth: first he comes at the latter end of Prayers, which by their tempering with him, he now begins to dislike; after a while, having linger'd about the Church-yard for the Watch-word, he drops in just as he hears the Psalm beginning to be sung, before the Minister goes into the Pulpit: then it may be he will miss a day or two; and in time, as he grows to a clearer Understanding of this Doctrine, that he is to have no fellowship with the Wicked, and who those are, he totally leaves the Church; to which he rarely returns, till he comes upon mens shoulders with his Heels forward, to his own Funeral; except to hear a Funeral Sermon for a deceased Friend or Relation. Sometimes the temptation of saving Twenty pounds, may perswade him to come once in a Month, but then only to the Sermon: which being ended, he tumbles out of the Doors, for fear he should be thought one of the Catholick Church, by praying for it; or have any share in the Peace of God; which hating in his Life and Actions, he will not suffer to enter into his Ears. Though, for all his haste, this will not excuse the forfeiture, which by the express words of the Statute is to be imposed upon all such as do not resort to their Parish-Church to hear Divine Service.

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Now the advantages they receive by this Separation are principally these.

First, hereby they come to know their Strength and Numbers; and this adds not a little to their confidence; and, as they believe, to their present Security from Punishment, and future hopes of Toleration, if not Establishment. And whosoever does but take notice of the frequent boasts they make, how Considerable a part of the Nation they are, must conclude, that the knowledge of their Number, is one great and main end of their Separation: and that hereby they seem secretly to threaten their Superiours, into a suspension of the execution of the Penal Laws against so great a Party; whilst they slyly intimate how unsafe it is to meddle with a Multitude, and disturb a Populace.

Secondly, hereby they come to know, and be known one to another; which begets as much Love amongst them as they are capable of, who are all Slaves to Ungenerous Interest. Nor does this knowledge of one another, a little advance the affairs of the Trading part of them; of which sort of People their greatest numbers consist: and who, it may be, became Profelytes only in hope of the Custom of the Brotherhood, of which they assure themselves, if they be ready Money-Customers, presently; and if not such, as soon as they can get clear of the Debt-Book of the Wicked, with whom at present they are forced to deal: and though some from experience are of another Opinion, yet they question not but they shall have honest dealing and good pennyworths: and possibly this ingrossing and forcing a Trade amongst themselves,

themselves, together with their avoiding all troublesome Offices in the lower Sphere of the State, are not the least encouragements to their Separation, nor the smallest steps to those Riches, which they so much boast are amongst their Party; for I remember it was their common discourse, that the great want of Money, and the sensible decay of Trade for these last Years before the Toleration, was occasioned by their keeping up their Money, or not giving down their Milk; being, it seems, in a sullen Humour, because they were kept within the Pasture, and not permitted to make all Common, or range into the Corn-Fields. Though after all these brags, I have not met with any person, whose observation has found Money more plentiful, or Trading a Farthing better, even in the time of the Toleration.

But lastly, By this Separation they are sure to undermine the foundation of all Government, which is the principal thing they always aim at, both in Church and State; for by their departing from one, and Disobedience to both, they bring their Power into question and contempt: and whilst they endeavour to render them odious, tyrannical, heathenish and persecuting, superstitious and unlawful, and yet escape unpunished, by the hopes of the like impunity they encourage others to follow their example, and insult over the Laws; and to esteem of all Power as the Frogs in the Fable did of their Wooden King. And this is all in order to the accomplishment of their ultimate Design; which is the subversion of the present Government, both Civil and Ecclesiastical, in order to the setting up a new one according to their own Phancies and Humors. K 2 Now

Now to demonstrate the unlawfulness of this Doctrine, it were enough to shew, that in Publick they will rarely own it themselves; and will never charge the reason of their Separation upon any of these ends, but upon the Ceremonies of the Church: to which they pretend their Consciences will not give them leave to submit. I think we shall cut the Sinews of this Pretence, and shew how feeble and lame an Excuse it is; If we consider, That these Ceremonies, by their own confession are acknowledged to be indifferent in their own Natures; and the reason they give why they are unlawful, is because they are Imposed; the Liberty of Conscience being thereby taken away. Now this is a most certain truth, that an indifferent thing, when commanded by a Lawful Authority, ceases to be indifferent, and becomes necessary: for all the Authority of the Church to command or impose is only exercised upon indifferent things: What is absolutely necessary is commanded by God; whatever is unlawful is forbidden by him; so that they must of necessity either take away all Liberty from the Church to impose indifferent things, that so they may have their Liberty, (which is unreasonable to desire, and if granted them, would destroy that Liberty which they would have) or they must deny the lawfulness of the Authority that commands and determines indifferent things; otherwise let them confess, that they seek for a knot in a Rush to maintain the Quarrel. But the plain Truth is, the Use they have for this Engine of Separation, is to shew by their Example, that they believe the Authority which commands these things, is no Lawful Authority,

Authority ; that therefore the impositions are not necessary, or Obedience to them a Duty : for otherwise I cannot think them so sottish but they know it is ; and I am satisfied, if they were in Power, they would use the same Arguments to perswade to Obedience which now we do ; though they have stronger in their Budget upon occasion, than have been yet employed to make them obey.

But for a further manifestation of this Error, we will bring it to the Doctrine of our Blessed Lord, S. Mat. 13
in the Parable of the Tares. The zealous Servants 29.
were for a present Separation and Extirpation of the Tares from among the Wheat : But the Wise Master was of another judgment : Not so, lest they should root up the Wheat also ; and certainly as before was shewn, this Separation of theirs, has not fail'd of that effect ; but has already rooted up much of the good fruits of Charity, Peace and Unity out of the Church, and has left us the Tares of Dissention in their room ; of which we may well say, an Enemy hath done this. And whether this Doctrine, if pursued to the uttermost, would not lead them to Extirpation of the Tares, let their Holy League witness. For they all hold, that *Dominium fundatur in gratia*, and the Wicked have only borrowed Right to whatever they have of Life and Fortune. And how easie it is for Religious Covetousness to perswade them when in Power, to invade the Rights of Sinners, and spoil the *Egyptians*, will appear, if we call to mind former things, which though the *Gracious Act of Oblivion* has pardon'd them for ; they will never pardon the forced Restitution of the Kings, Bishops, Dean and Chapter-Lands.

But this being only a Parable may not be sufficiently convictive. Let us look therefore for Example. Now the Blessed Jesus, who tells us he was to be our Example, was so far from Separation, or making Communion with Sinners a Crime, that it was one of the greatest Objections against him, that he familiarly conversed, eat and drank with them, and was a Friend to Publicans and Sinners; which accusation he did not excuse himself of, but justifie, from the good designs of thereby calling Sinners to Repentance. Nor do we find, that ever he separated Himself or his Disciples, from the Communion of the Jewish Church, though full of such Types and Ceremonies, as he came by fulfilling to abrogate: but, as his custom was, he went into the Synagogue on the Sabbath-Days; went up to *Jerusalem* to celebrate all the commanded Festivals, even to the last Passover, at which he was betray'd. And further to shew us, that we ought not to break Unity or Communion with those who continue in the Visible Church; he was as conversant with *Judas* as with the rest of the Apostles; and yet he knew from the beginning, who it was that should betray him, knew *Judas* to be a covetous Hypocrite, and worse than that, a Devil; and it is more than probable, that he himself at the first Institution, gave the Holy Communion to *Judas*, as will appear to any that reads that place of *St. Luke*, Chap. 22. from the thirteenth Verse to the two and twentieth.

And for the lawfulness of Separation, let us hear *St. Jude*, who having given us such a Character, as I shall hereafter shew, exactly fits these men, lest their fair pretences should still endanger our

our mistake, he concludes it with this distinctive Note of Separation: These are they; if you know them by nothing else you shall be sure to discover them by this; *These are they that separate themselves*; Sensual or Animal, *having not the Spirit*, for all their great pretences to it, unless Sedition, Faction, and Rebellion be Fruits and Effects of it, as before has fully been made appear.

S. Jude 19.

Could they prove us guilty of Idolatry, or that we err in any Substantial Fundamental point of Religion, then their Separation would not only be lawful, but necessary: but, till they can do this, and convince us that we are not a true Church, their Separation from us is unchristian, and unlawful; condemned by Christ and his holy Apostles.

But all this is nothing: Their Religion must be such as will serve their Interest, and cannot be Godliness, unless it brings in Gain; and should this Doctrine once appear unlawful, down goes their *Dagon*, and loses both his Head and Hands, and will be an useless Trunk, a meer Stump, and no longer a God.

The setting up the two Golden Calves was not the least Policy of *Jeroboam* the Son of *Nebat*, who is rarely mentioned without that infamous Remark that he made *Israel* sin; and that Sin was Separation from the Church, and Rebellion against his lawful Sovereign. To go up to *Jerusalem* to Worship, will in time bring the Kingdom back again to the House of *David*: and therefore the Calves must be erected at *Dan* and *Bethel*. Not that *Jeroboam* was so sottish, that he did not know that Idolatry and Schism, Revolting and Rebellion were unlawful; but something was necessary

1 Kings 12, 26 to vers. 31.

cessary to be done to preserve his ill-gotten Crown ; and the People had formerly been strangely fond of a Calf, and two, he thought, would please them better. I fear *Jeroboams* Policy is one end, and the chief one of their Separation, even to nurse the People up in Disloyalty against their lawful *Prince*, and disobedience against the Holy Church : For should the People go to the Church to Worship, to hear Divine Service, and receive the Holy Sacrament ; should they hear their lawful Ministers preach their Duty, and press them to Fear God, and Honour the King, they might in time be convinced of their Errours and Mistakes, and then all's lost.

CHAP. XIV.

Of their Exaltation of Preaching, and the Reason why they do so. Of the great Veneration people have for the Pulpit. The advantages they make of it, to gain the love of People for being so painful Labourers ; dispersing their Doctrines, and procuring Benevolences. Hereby they bring the Prayers of the Church to be nauseous, accustom People to variety and novelty, and have opportunities of displaying their Gifts and Abilities, as well as in Extempore-Prayer. The Abuse they put upon the Church, that it is against Preaching. A Vindication of the Church from this aspersions. Of the Primitive and Modern Preaching : It is against preaching themselves, and their own Interests and wicked Designs that the Church declares it self.

NOW

NOW to the end that they may have the better opportunity to disperse and divulge their Doctrines, there is no place that can be so subservient as the Pulpit: a Discourse from thence having gain'd the mighty Reputation of being Authentique; and the generally received Opinion being, that from that place men speak as the Oracles of God: and that every Word that comes from their mouths, is as true as the Gospel; as in truth it ought to be.

There is therefore a Necessity, that they should exalt Preaching, as the chiefly necessary, most excellent Christian Duty; and give it the preheminance above all other Ordinances. And this is the third Doctrine which for the same Design with the other, with so much vehemence and earnestness they press upon the People.

And to satisfy you how strangely the present Age is enamoured of the Pulpit, and how great an Opinion People have of what is spoken there. I will relate a passage which happened to a Reverend Divine in the County of *Essex*. Every Lords Day, as he thought it was his Duty, in the Afternoon he Expounded upon some part of the Nine and thirty Articles to instruct his Parishioners what was the Doctrine of the Church of *England*: judging it a good Expedient to remove the Scandal that lies upon our Religion; and to prevent their falling into Sects and Factions, with which that County does abound: and this he did in the Reading Desk, without the formality of a Prayer to usher it in, or make it look like a Sermon; but never met with any thing but the discouragement of

of a thin Audience; whereby gheſſing at the true Reason, he gave them notice, that for the future he would Preach in the Afternoons; being determined to try if the ſame Matter would take better from the Pulpit, than it had done from the Reading Desk, he choſe ſuch Texts as were ſuitable to the Doctrines he intended to Expound upon; and from them delivered the very ſame Words he was reſolved to uſe in his Expoſition. Nor did the ſucceſs at all deceive his expectation: The Church is now throng'd and crowded, whereas before it uſed to look as if the Stones and Pillars muſt have ſaid *Amen*, as 'tis ſaid, they once did to the Prayers of our Venerable *Bede*: the Diſcourſes are extremely approved of; and the People wonderfully pleaſed.

The plain truth on't is, the Commons of *England*, by the Diſorders of the late Times, and the many tickling Promiſes which were made them, that the Burthen of Tithes ſhould be taken away, and a more Evangelical Way for the maintenance of the Clergy ſhould be found out, have loſt the true ſenſe of payment of Tithes; and do not do it out of a Principle of Conſcience, nor conſider that they are a juſt Right, which in all Alienations paſſes as a reſerved Rent to the uſe of Almighty God; and it may be are one of the beſt Tenures in *Capite* of their Eſtates from the Great Landlord of the Univerſe: and from hence it is, that if they had no ſuch eſteem for Preaching, yet they look upon it as a Debt their Miniſter owes them for what they pay him; and though ſeveral of them care not how little he has, yet they would be ſure to have enough for their Money; which makes them
many

many times come to Church, to see that the Parson does his Duty, rather than from him to learn their own, or perform what they know by joyn- ing with him in humble and devout Prayers and Praises : But they think they have not their Penni- worths for their Penny, and that a man takes no pains for what he does not speak in the Pulpit, or if he does not Preach twice in a day.

Besides, Curiosity and the desire and love of Novelties, are mighty Natural: and the *Athenian* humour does but too universally prevail; a certain pleasure in hearing or telling some new thing. So that a Sermon, though never so good and useful, which was preached in the Morning, would be *Crambe biscocta*, nauseous, if repeated in the Af- ternoon; and with this humour of the World, these men are so well acquainted, that it is variety that makes the Feast, that usually they have one Text for the Morning, and another for the Eve- ning Sermon; and neither the same Prayer exact- ly, before or after either; though it is but putting Almighty before Eternal, or Eternal before Al- mighty, and it will please. And I am perswaded, if any man would give himself the trouble in Short-hand to write down one of their Prayers, for three or four Days together; he would find the great Secret of *Extempore-Praying*, to consist in this neat and cunning transposition, turning the inside outward, and the fore-side backward, more than in any thing of New Invention; at which, for all their pretended Gifts and Parts, few of these Men have been observed to be very ready or excellent.

And

Num. 11,
6.

And this is one great Reason (and the Reason why they use it) why the People do so much nauseate the Publick Prayers of the Church, and prefer these Enthusiastick Raptures before them. Just thus did the People of *Israel* despise that Angelical Food, the Heavenly Manna; of which 'tis said, that it had *Omnimodum Saporem*, a particular taste to please every palate: and yet those murmuring Tribes were not contented with it; but their Souls were dried up, because there was nothing for them besides this Manna, and they would linger after the Flesh-pots, and the Quails, though they came with a Tempest, and went away with a Plague.

Many Persons, I doubt not, resort to the Church, to satisfy the itching of their Ears, and to hear what the Minister can say; and if he be an *Appollos*, an Eloquent Man, it happens to him as it did to the Prophet *Ezekiel*, and he is unto them as a very lovely Song of one that hath a pleasant Voice, and can play well on an Instrument, for they love to Hear his Words, but they Do them not.

With this gilded Fly it is, that these cunning Anglers bait the Hook with which they first tickle, and afterwards take so many Trouts. Having first set abroad this Doctrine, they do with all vehement earnestness promote it amongst the People, and in so doing, kill a great many Birds with one Stone; for they do thereby extremely please the vulgar (to whom nothing of Religious Duties is so pleasing as Preaching) and at the same time mightily advance their own Designs. Hereby also they add not a little to their own Veneration and Fame;

Fame; and something to that which has some Savour, The dear Benevolences. And they are always careful to tell them, how willing they are to spend and be spent for the good of their Souls; for their sakes and the Gospels: and thereby ingratiate themselves into the Love and insinuate their Opinions into the liking of many, who are won upon by these Considerations, first to hear them, after a while to approve of them, and become their Followers and Disciples; which when once they are, they cry up and Trumpet out the Praises of their Teacher, for an able, painful, godly man, in all Companies and Places where they come, and thus roul the Snow-ball as big as they can.

Now the advantages which they expect and receive by this, are not a few; for first, as before was said, they infinitely oblige the People, and gain upon their Love, pretending to do all this freely, and out of pure Love and tenderness to their Souls: knowing well enough that *Magnes amoris amor*, the great Loadstone of Love is Love; and therefore they demand nothing, but are contented with what they will freely bestow upon them for their pains: which by this wheedle, comes many times to be more than otherwise they could ever have expected, or than some of their Followers can honestly or conveniently spare: of whom some, what with this Liberality to their Teachers, and what by their frequent gadding abroad to hear Sermons, and in the mean time neglecting the affairs and concerns of their Families at home, or which is as bad, trusting them wholly to Servants, come to be in a condition fit to be relieved themselves: and to my particular knowledge, some of them

they are not in a little danger of burthening the Parishes where they live; by wasting what should be for a future Provision for their Families, in this Godly way of Gossiping; and though by this great Zeal and travelling about, they may think themselves, or be flatter'd by their Teachers into an Opinion, that they are excellent Christians, yet St. Paul thinks and pronounces them worse than Heathens: for if any man provide not for his own, especially those of his own Family, *he hath denied the Faith, and is worse than an Infidel*. And if the Disciples be such, what are the Doctors? Sure I am, if this be not the Effect, it very well may; and if more People be not possessed with this rambling and vagrant Religion, it is not for want of Exhortation, or Encouragement to forsake all and follow Christ, and to go from City to City to hear the Word of the Lord in this great Famine and scarcity that there is of it, as with those abused places of Scripture they perswade People there is, and spur them forward in this wild and travelling Religion. Should now a whole Family be all at once possessed with this humour, and in the heat of Summer, in Hay-time and Harvest for Conscience sake lock up the Doors, or if the Servants were more careful of Heavenly than of Earthly things, leave them open, and jaunt ten or twelve Miles to an Exercise, and it may be twice or thrice in a Week besides Sunday; what must become of them? they might like the Grasshopper sing in Summer, but like her, they must either dye and starve, or steal in the Winter, unless the Neighbourhood were more Charitable to them than they are to themselves: and none of all this is either impossible or improbable. But what

a brave time should we have, if a whole Town or many Towns together should be bitten with this Gad-Fly ? The old People and Children, who could not march over the Threshold, would be bravely nurs't at home : I have known something like this, and where a poor Child has been left at home by the tender Parents, for all whose natural affection, if some of the Neighbours had not been more charitable and compassionate Nurses, it might have perisht ; and that it is not generally thus, it is not the fault of these Godly Teachers, as they call them. And if it does not by this way increase the Poor of the Nation, of which there is so general a complaint in all Places, I am sure their absenting themselves from their Parish Churches, and giving encouragement to those who have no Religion to do the same, gives opportunity to many loose and idle People to creep into Parishes, where they lurk till the time for removing them is expired, whereas did all People resort to Church, a new Face would soon be taken notice of, and care would be taken to remedy the inconvenience.

A second advantage is, that hereby they do gradually accustom the People by following their pleasing Novelties, to dislike, neglect, and contemn the Church and her Ministers, Prayers and Sacraments, which last, especially the Holy Eucharist, I have known them willing to receive at the hands of a meer Lay-man (though to say Truth, few of their Teachers are any other) rather than they would repair to their Parish-Church, to receive it of their lawful Priest : because, there they must be obliged to hear the Antichristian Prayers, superstitiously or idolatrously kneel, and
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have Communion with the Wicked ; all which are an abomination unto them, and absolutely unlawful. And are not these blessed fruits of these mens being Instant in season, and (most certainly) out of season, with which place they do so frequently scratch this itch of the Ears. An Itch the more it is scratched the more it may, and the more it pleases, especially the courser the Stuff is, the more delightfully it rubs, and is still desired : until at last the blood and smart follow the busie Fingers and poyson'd Nails, and from their scratching us till we bleed again, *Libera nos Domine.*

A third advantage they make of Preaching is, that hereby as well as in their Prayer, they have many opportunities of displaying their own Excellencies, and manifesting their great Abilities, Gifts, and Parts : of which, whatever men of sober Judgments may have, They have no small Opinion, as is most evident, by their obstinate persisting in their own Ways and Wills, not only against lawful Authority, and the wise, safe and prudent Determinations of their Superiors, but against Scripture and Reason, which must certainly speak them Wise in their own Conceit, though thereby they render themselves more hopeles than Fools, if we may take King *Solomons* word. And they are so far from condescending to Men of Low degree, that they will not do it to those Persons who are of the Highest ; and whilst they thus preach Christ of strife and envy, if they would impartially examine their Hearts, they would find a great measure of Pride, Conceit and Self-love at the bottom of them ; for as the abovementioned Royal Writer tells us, *Only by Pride comes contention* : and it is very

very evident, that in all their Preaching they have a great respect to advance their own Fame, Interest and Design, by the Authentick recommendation of their Doctrine and Discipline from the adored Pulpit, which by successful Experience, they find, do all thereby receive the most considerable Advantage. And how great an Estimate they set upon themselves, is apparent, by their Intrusion into other mens Parishes; by which procedure, they necessarily suppose themselves more fit and qualified, than those who are by Law staid in those Places, to do the Work of an Evangelist. One of these Men being about to set up for himself in another Mans Parish, was pressed with several Arguments to desist; but more particularly, with that Golden Rule of Christs, *Quod tibi fieri non vis alteri nè feceris*; to do as he would be done by: but either it was to him a leaden Argument, or he had a leaden Head; for he would make no other Reply to it, But that it was fit the People should be instructed. I will not trouble my self to explain that that spoke his Sense of himself, and of the Minister of the Place, because it is easie to be read without the help of Spectacles.

It will now appear no Wonder that they do so highly magnifie Preaching, and look upon it as the only Means of Grace, so that in all their Discourses of it, it passes amongst them, with the Prerogative Emphasis of the Means; and even their own *Extempore-Prayer*, which they pretend to be the immediate product of the Spirit (to which I never heard preaching did pretend yet) is but a hand-maid to wait upon it, and must lower the Top-Sail to this All-powerful, this only

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Soul-

Soul-saving-Ordinance : Good ! very Good ! and if the Spirit must truckle to the Flesh, and humane Invention be preferred before Divine Inspiration, guess of the rest of them by this. And in truth, to hear them exalt it, as they never fail to do, upon the least hint that offers it self in their way ; a man would believe, that they think it more essentially necessary to Salvation, than Faith, Hope ; or Charity : of which last, and greatest of the three, you shall rarely hear them Discourse ; the true reason being, because all their Preaching and Actings are directly contrary to it, and by *St Paul's* rule, their Golden Language is no better than sounding Brasses and tinkling Cymbals, worth nothing without Charity : but the pretended Reason is, to take men off from their Settlement upon the Lees and Dregs of Popery, and the Opinion of the meritoriousness of Good Works ; to which they say all men are but too naturally prone and inclined : and I am very apt to believe it ; and that by the high value they set upon Preaching, a great many of their Followers think, that to go to hear a Sermon is a thing wonderfully meritorious ; so that it is but changing the Work and not the Opinion of Merit which they bring men to by all their Pains.

Now do I know, as well as if I were of the Secret Cabal, (and so I may be under a disguise for any thing they know, purposely to discover their dangerous Intrigues) that this one place will, if possible, keep this Book from ever being read by any of their Disciples, and will need no other Sentence for its Condemnation : Oh 'tis a most abominable Book, it is against Preaching ! Oh what sad times should we have, if every body were of this Perswasion !

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It is against, The Means ! *Obſad* ! and in regard they ſow this aſperſion amongſt the other Tares of Diſſention ; and endeavour by it to make the Biſhops and Church of *England* as odious as it is poſſible, by telling their Diſciples the moſt abominable falſhood, That the preſent Governours of the Church are all againſt Preaching : I will endeavour to ward off the deſperate blow with the Shield of Truth : and waſh off the Dirt which theſe Calumniators throw upon the face of the moſt beautiful Church in the Chriſtian World. I muſt therefore let them know, that the Church of *England* has as great a Veneration and Eſteem for that Duty, as it can challenge. It is not the truly Ancient and Apoſtolic Way of Preaching, nor the new Way neither that the Church is againſt. It is the groſs abuſe of Preaching, which theſe Men have put upon it, and the Ill Uſes they daily make of it to countenance, diſperſe and inſinuate their wicked Deſigns to diſturb and ruine all Government ; againſt which, with very good Reaſon the Church declares it ſelf.

St. Peters Sermon with which he converted three thouſand Souls, was not one quarter of an hours Diſcourſe ; nor attended with the Prologue of a longwinded *Extempore-Prayer* : nor indeed, is that preaching which is ſo ſtrongly preſt and commanded, any thing of affinity or kindred with this which they call Preaching, as will appear to any who conſiders ; That the great Commiſſion of our Saviour to his Diſciples, to *go and teach all Nations* ; was, as the Word plainly imports, to go and make Diſciples of them ; That is, to Baptize them into the Faith of Chriſt, by turning them from

S. Matth.
28. ult.

- their former Vanities of Idolatry, worshipping Stocks and Stones, Gold, Silver, fourfooted Beasts, and Creeping Things, to know and serve the only true and Living God, and Jesus Christ whom he had sent : To certifie unto the *Gentles* as well as the *Jews*, that Christ the only begotten Son of God, the expresse Image of his Person, and brightness of his Glory, was sent into the World, out of the pure love of God to all Mankind, *For God so loved the World that he sent his only begotten Son, that whosoever believes on him, should not perish, but have everlasting Life* : and that therefore he sent him to be a propitiation for our sins ; and not only for ours, but for the sins of the whole world. That is, in his good Intention, he is unwilling, that any should perish ; but that all should come to Repentance ; and by this preaching of the Gospel to come to the knowledge of these Truths, that so they might be saved. Let those men therefore preach as Christ commanded, and as the Apostles Evangelized ; and then if the Church forbids them, they may say it is against Preaching. Let them obtain a Lawful Deputation, and not run before they are sent, saying, *The Lord says*, when the Lord hath not sent them. Let them Teach and warn all men, every where to Repent, because he that is baptized, repents, believes, and continues stedfast in that Faith shall be saved ; but he who does not, though he has formerly escaped the Pollution that are in the World through the knowledge of our Lord and Saviour Jesus Christ, yet shall be damned, if he fall away from Grace and return with the Dog to his Vomit ; which it is not impossible for him to do, even after he has been enlight-

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enlightned, and tasted of the Powers of the Life to come, so long as he has Within him a treacherous, evil Heart of unbelief ; Without him the powerful Temptations of the World and the *Devil*; and therefore let him that thinketh he stands take heed lest he fall; lest he perish from the Right Way. Let them exhort; that first of all Supplication, Prayers, &c. be made for Kings, and all that are in Authority, that so People may lead a peaceable and quiet Life, in all Godliness and Honesty; in Subjection and Obedience to the Powers that are appointed and ordained of God to be over them; because they that will not live so, shall receive Damnation. Let them press the People to Peace and Unity, and tell them, that they who live in Envyings, Strife, Sedition and Divisions, live after the Flesh, and not after the Spirit; and therefore shall not inherit the Kingdom of God: That they who speak Evil of Dignities and despise Dominion, the things they understand not, shall bring upon themselves swift destruction; and then let them Preach in Gods Name, (and certainly all Preaching that is not to this Effect, and for these Designs, is far from it;) till the Church or any Bishop in it finds fault with them, and that will be never, as long as they live, nor after their death. All these are Evangelical Commands, Doctrines and Truths. But if Satan be divided against himself, how shall his Kingdom stand? and if ever you find them harping upon any of these Strings, I am much mistaken.

I know they have a Thunder-clap ready; but God be thanked it is but a *Brutum fulmen*, it may make a great Crack, but it will do no hurt: What

1 Cor. 1. 1.

say you to that place of *St. Paul*, *Necessity is laid upon me, and woe is me if I preach not the Gospel?* I say, that place is nothing to their Purpose. Let us first see the same Commission from them which *St. Paul* had; *Paul an Apostle of Jesus Christ by the will of God*: and then let them undertake the same Work to Evangelize, as the *Word* is, to preach the Gospel to those who never heard of it before. Let us see them so Zealous as to go and convert the *Savage Indians*; and then we shall begin to believe, they are afraid of the Woe, and preach the Gospel out of pure Conscience of the Necessity that is laid upon them. But to go about to make all the World believe, that we are Idolaters and Heathens, such as know not *Christ*, that so they may have the glory of our Conversion, and be thought Apostles, is just as if they should first pick our Pockets, and by giving us Brags again instead of our Gold, perswade us to believe they are our best Friends and Benefactors, wonderful kind and bountiful to us; which indeed would make Us look like Fools and Children, but would certainly prove those who did it to be Cheats and Knaves. If in one thing they will act like *St. Paul*, let them in another; and not boast as they do of their Great Labours in the Gospel, in other mens Lines, of things made ready to their hand; of which Saint *Paul* would by no means be guilty: But they are not so scrupulous in that particular as he was; and for all the Necessity and the Woe, will rather act the Bishop in another mans Diocess, than go to *Mexico* to preach the Gospel, and get one of their own.

1 Cor. 10.

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And

And for that preaching which does not preach these things, but a Gospel of their own, that is it which the Church by Authority of Scripture protests against; and if they or an Angel from Heaven preach any other Gospel in whole or in part, than what the Holy Apostles preached, let him not only be silenced but accursed. And so long as the Pulpit is made the Shop of Schism (not to say Herefie) in the Church, and the Forge of Sedition and Rebellion in the State: so long as Preaching is exalted above devout Prayers and Praises, which are the only Tribute we can pay our Almighty Sovereign, and shall be one part of the happy Employment in Heaven: so long as it shall stand in Competition with the Sacraments, those Holy Seals, whereby we are sealed to the Day of Redemption: Not only our Church says it, but all the true Saints and Servants of God have said the same, and will say so to the end of the World, that not only twice in one Day, but once in a man's life is too much for any man to preach, or any Christian People to hear. And of all these miscarriages in Religious as well as Civil concerns, this their Preaching is, and has been most notoriously guilty.

I would not have them take their Measures of us by their own Standard: for though they know not how to distinguish betwixt the Use and the Abuses of things, let them not say therefore that We do not neither. The time was when they pretended there were great abuses crept into the Ecclesiastical Government; therefore away with it, Root and Branch of *Episcopacy*, the Office it self as well as the Offence (if any were besides

their Loyalty, Honours and Estates, Crimes great enough for Pride, Envy and Ambition) our Church is for no such unreasonable Methods; nor because they have, and do greatly abuse Preaching, therefore nothing less will serve than an utter Abolition of the thing. I hope, were there nothing else, yet common prudence will allow any Government that Liberty which is for its own Preservation, and to endeavour to correct those Abuses, which by experience are found so dangerous to the Souls, Bodies, and Estates of Men, both in their Private and Publique Capacities. It is their Idolizing of Preaching, making it the Golden Calf of *Beth-el* the House of God, and exalting it above all other means of Grace; It is their justling with it for precedency, and not that only, but the *All of Godliness*, or at least the *sine qua non*, without which, according to the Measure and Manner there can be no true Religion, which the Church condemns in them, and with very good cause, for it is a most manifest falshood; and the *Bishops* are so far from being against Preaching, that many of them are very eminent and constant *Preachers* themselves, to the confusion of this notorious Slander, notwithstanding that which, as Saint *Paul* says of himself, comes upon them daily, the Care of all the Churches in the heavy as well as honourable Charge of Government.

But the plain truth is, This is so necessary a Tool, that if it be taken away, they cannot go forwards with their *Babel*; without this they could not be able to careſs the People, or conveniently to diſperſe their Opinions, nor indeed make any tolerable advance in their Grand Deſign, and there-

therefore Silencing Godly Ministers (of which number, they only account themselves) is one of the most horrid Cruelties that Persecution can invent: though unless their Tongues were out, it is as easie to Silence a Thunder-clap, and they are all like the *Aspen-leaves*, of which the Story says, a *Wicked Woman's Tongue was made*; the more the wind of persecution blows upon them, the faster do they wag.

To conclude; It is not for their preaching of *Christ* or the Gospel, but for their prating with such malicious Words against Kings, Prelates, Magistrates, Prayers, and all Government Ecclesiastical and Civil, for which the Laws as well as our Church condemns them, and is against their preaching.

CHAP. XV.

A short View of some other of their Doctrines. Of their Judaizing the Lord's Day. Of their censuring all their Ancestors, and even their own Children to Damnation. Their subtilty in denying all these Accusations, and disowning the Actions of the late Rebels, when yet they tread in the very same steps. That they have the same Design, manifested from their great Industry in all late New Elections of Members of the present Parliament, to get Voices for such as will be favourable to their Interest. A probable Conjecture that they have had a principal hand in the late unhappy Differences betwixt the Two Houses; and of the great Desire they have of a
New

New Parliament; and their hopes when that shall happen.

There are several other Doctrines of theirs which I shall only briefly touch upon, in order to a Discovery of what is their Design in maintaining them, though they may deserve a just reprehension from some other Pen. One of them is their Teaching the People to Judarize, by making a Sabbath of the Lord's Day: not that I believe, with all their turning over, they can find any thing in the New Testament for countenancing their New Opinion, or for the Institution of it. And though possibly the Disciples might have some intimation from our Lord about it; Yet having not left any thing upon holy Record that they had, the more probable Opinion is, That in Commemoration of the glorious *Resurrection*, they keep it as a Festival, and that it is to the Ancient Usage and Command of the Church that it owes its Institution; and that they never intended it for the *Sabbath* in a strict and *Jewish* sense, we have the same Ancient Usage to testify: and it was and still is the Ancient and present Quarrel of the *Jews* against the *Christians*, that they break the *Sabbath*, not only as to the Day, but as to the strict Observation of it even on the *Lords Day*, which they take for the *Christian Sabbath*. And methinks that is strange, that these Men should cry out so against us for observing Days, and but using the

Heb. 13. 10. *We have an Altar whereof they have no right to eat who serve the Tabernacle.*

Name of ALTAR, (for both which we have Scripture and Authority to justify us) should yet think it is no Crime in them to seek for a Refuge

fuge for their Error, by being Obliged to the *Sanction* of the Law for a *Sabbath*. And how they will make one part of the Commandment mutable by changing the Day from *Saturday* to *Sunday*, and the other part eternal and unalterable, without an *Express Warrant* from him who is Lord of the *Sabbath*, I confess it poses my Understanding; for, as I take it, they can shew no deputation to be his *Vice-Gerents*; But if there were nothing worse, though I think this an Error, I should not deny them my *Vote* to be *Jews*, and enjoy their *Sabbath*, and think it as great a Sin to Dress a good Dinner on that Day, as to commit Murther or Adultery. Provided they would keep it a Day of Rest from those ill Employments they have so often, and still do abuse it to; as well as their *Fasts*, which were always observed to be the Prologues to mischief, or raising of Money. They who are for Liberty, let them not condemn the lawful Liberty of others, nor impose what they have neither Warrant nor Command for, upon Mens Consciences, as absolutely necessary to Salvation. But the truth of the business is, as they have no Doctrine without an Use, so they have several very ill ones for this; for besides that it adds not a little to that opinion of Sanctimony, which is so necessary for them to cover their Black Designs; by the rigid Austerity they this Day impose upon themselves and others: The great Use they make of it is to lessen the Esteem of the Holy Fasts and Festivals of the Church, which they say are meer Superstitious Inventions of Men, forbidden by Saint Paul, where he tells the *Galatians* he had bestowed upon them *Labour in vain, if they observed Days and Years*;

Years; but the Sabbath is of God's own appointment, and to be sanctified, according to their Doctrine; So long therefore as they put it to these Employments, as they do in their frequent Preaching upon it, to make a Distinction of a *PARTT*; and to bring not only our Christian, but Politique Liberty into Bondage, I think it is not without Danger, as well (though not so much) as the rest.

As for that strange Doctrine which I have heard several of them maintain, That all their Ancestors, and even their own Children, who dye in their Infancy are damned, because they have not actual Faith, or had not the true Faith as they have; it is a great Uncharitableness, but no injury to the Dead; who are never the further off from Heaven for their saying so. But this is a necessary Corollary to their former Doctrine of Predestination, and of their being the only Elect; for not only all Heathens, but all others who are not of their Faith and persuasion are damned (and that till within this hundred Years none could be) or otherwise their Doctrine is false, and Salvation may be had without it; and in the Communion of another Church: which if they confess, all goes to Ruine, and the *Opus multorum annorum* will be broken in pieces; and would not that be a great pity, that so curious a Frame should be ruin'd in a moment? As for their own Children, if they will damn them, who can help it? it is a sign they are a kind, good natur'd, charitable Generation of Men. But if the poor Infants must suffer for it, and go to Hell, I am sure they may thank their Parents; whose want of Faith, or not procuring their *Baptism*, must

must, if any thing, be the occasion of it : or else Saint Paul is much mistaken, when he tells us, That the Faith of one of the Parents shall *over-balance* the infidelity of the other in favour of the Child: For *the unbelieving Wife is sanctified by the believing Husband, and the unbelieving Husband by the believing Wife, else were your Children unclean, but now they are holy.* And if so, and they die so, I dare say they shall be happy : and who-soever dare say the contrary, my Charity would oblige me not to believe him ; and I am sure my Religion obliges me to believe him who best knows, and who bought and paid for them the price of his own dear Blood ; and he tells me, That *of such consisteth the Kingdom of G O D.* 1. Cor. 7. 14.

But (which is at the bottom of all) hereby they still more and more ingratiate themselves with the People, whom it is absolutely necessary to please ; and without a strong interest in whose love and esteem, they cannot hope to make a Party strong enough to carry on the rest of their Designs ; and how is it possible, but that the very feet of these Messengers of *Glad Tidings* must be beautiful ? their News and Person in the highest esteem ? How is it possible enough to admire and love these Men, who discover unto them this distinguishing Grace of God so particularly by their preaching manifested to their Souls, above all the rest of Mankind ? Undoubtedly if they will not go so far as Saint Paul witnesses of some of his Converts, as to be willing to pluck out their Eyes for his sake, yet they will be ready to pluck out their Purses for a present Maintenance, and if occasion be, both with those, and some of them with their Persons assist

assist the Cause, the Good Cause of Reformation; which is the thing they by this Doctrine would bring them to, and assure themselves of.

As for their dislike of Christian Burial, and several other things, I have not much to say to them about it; or can think they have any other Design, than what they have in all the little occurrences of Life, Words, Looks, Gestures, to keep up a Distinction, &c. make a Party; and like the wicked King of *Israel* they will be buried with the Burial of an *Ass*; much good may it do them.

And thus having taken a Survey of these Disfenters, their Original and Education, their Positions and Doctrines, which are so useful and necessary to them, in order to the promoting the Main Design of Reformation, by making ours the Kingdom of *Antichrist*, that so they may have a Colour and pretence to pull it down, we should now come to a particular declaration of their Practices, but having already upon the several points of their Doctrine spoken fully of them, I shall not use their Method, and endeavour to swell these pages into a larger Book by vain Repetitions, for I design the Publick, and not the *Stationers* advantage; and can assure them I am no *Hackney Scribler*; and therefore for their practice I refer the Reader backwards for about Forty Years; and shall only recapitulate, That all these great and fair pretences, with which the Heads of Faction indear themselves to the people, and the people to them; all that diligence they use both night and day (for they are not without their to be suspected Night-Meetings; of which the Politique Historian so well remarques, That they are *Longè periculosiores*

losses, because they seem to favour Deeds of Darkness) I say all this Industry, is principally intended to alienate the affections of the Subjects of these Nations, from the present Government and Governours, both Civil and Ecclesiastical; and by creating Fears and Jealousies, (the old Engines of Sedition) to unsettle the Minds of Men; by pretending great abuses, and unlawfulness in Persons and Things; to bring the People first to a dislike of them; and by degrees to wish an Alteration; and in plain Terms, to fit and dispose them by these secret and subtle Artifices, (which the Unwary cannot, and the Designing Party will not discover) with the first Opportunity for downright Rebellion.

It is a matter of the greatest wonder, that there should be found any Men, who pretend either to Honesty, Prudence or Policy, who should dislike a Government which for Excellency hath not its equal in the whole World: There is no place or People under the Sun, where the Laws do so exactly hold the Ballance betwixt the Prince and the People, as in the Realm of *England*: where every Man's Right is to be bounded, and Property secured, that the poorest Cottager enjoys such Privileges and Protection, as the Gentry of other Nations would think themselves happy in; and the better sort of People, the Free-holders, possess many such Liberties and Franchises, as the *Counts* and *Grandeess* amongst our Neighbours can hardly boast of, and it is a great pity that those People, who pretend to be weary under so mild and fresh a Constitution of Government, have not seen or felt the hardship of the Lives of the Bourges and Pea-

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sants, on the other side of the Sea ; not only now, when they are Slaves to all Parties, in the present War ; but in the times of the most profound Peace, and flourishing Trade amongst them.

It has been esteemed a State Maxim, by the wisest Heads ; *Malum bene positum, non est temerè Removendum*. What must we then think of those Persons who are for Innovations in that Government, which with the Wisdom, Caution, and Prudence of several hundreds of Years has been established ? and by the constant succession of all that experience, has been found so useful and advantageous to all the ends of Society. Should a Man go now about to perswade the Worthy Citizens of *London*, to carry the ancient River of *Thames* out of its Channel over *Black-Heath*, (which would be difficult enough,) only because it did not please him, or in hopes of finding Treasure at the bottom of the old River ; would they not provide a lodging, think you, for him, in the most stately *Louvre* that e're was built for mad Inhabitants ? But if he should not onely frame such a Project, but secretly endeavour to perswade the Populace to compel the more Rich and Wealthy to undertake so unreasonable a Design, and which must certainly ruine the Glorious City beyond hopes of a second Resurrection ; I am afraid he would find a Lodging more inconvenient than *Bedlam*, and need not fear to be drowned in his new River. The madness and malice of those Persons who would alter the old Channel and Stream of Government, is far greater, being of universal ill Consequence, not only to that stately Metropolis, but to all places, Persons, Ranks and Degrees of Men.

But

But the Miracle of Wonders is, that these Men, who dislike and despise the present Government, who tread in the same steps, preach the same Doctrines, use the same Arts and Methods, make the very same pretences of Religion and Reformation with those desperate Rebels who so lately did overturn the Government, should yet be able so successfully to employ their Talent to put the same cheat upon us the second time; and so easily again deceive People into the direct Road of those Miseries, Distractions, Confusions, Ruines, Desolations, and almost Destruction, which are still so fresh in Remembrance.

After all this do I know they will look as demurely as if Butter would not melt in their Mouths, and yet speak as if they had nothing else there: their Words will be softer than Butter, smoother Pf. 55. 21. than Oyl, in pretending all imaginable Innocence, and to say truth, even the best of them, who it may be do not penetrate into the bottom of the Mischief, are yet like *Solomon's* Mad-man, who cast about those Fire-brands, Arrows and Death, with which the Engineers of the Faction furnish them; who deceives his Neighbour and says, Am I not in sport? I mean no harm to any body. I know not what others may do, But for my part, I like no such Jestings: especially with such dangerous Edge-Tools as will cut the Nerves of Government, and dislimb the Body Politick.

They are not yet come so high as to the removing Evil Councillours, and indeed that Stratagem is too stale, and has been to often made use of. It were well if they were not now busie upon the other Extream, and endeavouring to put

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such

such upon us. It is but too easie to observe, even by those who are not over Curious, that something they do design which is not yet time for them to make publick : And there is nothing more confirms the Suspicion, than the great and indefatigable Industry, which of late they have imploy'd to promote their Interest in the present Parliament ; in which there has rarely happened a Vacancy, and by consequence a new Election, but all their Forces are united, and all their Friends are made, if possible, to set up such a Person as is a *Moderate Man* (as they call them) if they can go no further ; that is, such an one as will be so favourably inclin'd to them and their Affairs, as to let them alone : and to confirm the probability of this, I heard it confidently affirmed, That one of the great Leaders of the *Presbyterians* at an Election not long since, induced all his Party to give their Voices for a Gentleman (who it may be would have deceived their hopes, if he had carried it) with this all-powerful Argument, All you that hope for the Salvation of your Souls, give your Voices for such a one. So that now it is clear that Elections of *Knights* and *Burgesses* in *Parliament* is a necessary ingredient, and sign of their Election as Saints. For I am satisfied that they do not promise themselves much from this *Parliament*, which is composed of so many Worthy *Gentlemen* eminent for their sufferings for Loyalty, as well as Prudence and Wisdom. All that ever they hoped for, or it may be at present would desire, would be only a Comprehension or Connivance ; that so the Gospel might have free course, that it might run, and be glorified ; and that is, in the true

true sense and meaning of it, That thereby they might gain the advantage of time and opportunity, without Controulment of Laws, to make their Party so strong as to have the greatest *Voice in Poll*, in the Elections of future *Parliaments*, which dangerous Design of theirs, it is the general hopes of all those who wish well to the Government, the prudence of the Present will in their wisdom in time endeavour to obviate, by that much to be desired *Bill of Regulating Elections*. And there appears no Reason that they who will not observe Laws, and be obedient to Government, should have the Priviledges of Laws, which they endeavour to destroy. To have a *Parliament* of their persuasion would be the most glorious thing imaginable; and they know by experience, That the protection of that great Name of *Parliament* and colour of Law, are the surest Ways to overthrow all, even the Fundamental Constitutions of the Nation: and as the late *Usurper* was wont to say, make even *Magna Charta Magna F*— if contrary to the Establishment of their Dominion; and it is well for them if they be innocent of the guilt of which they have not without reason been suspected; That those great Heats and Animosities which have of late obstructed all the publick Affairs, and so much eclipsed the former Glories of this Renowned *Parliament*, have in a great measure proceeded from this mutinous and fermenting

It is a saying of our Law, *Ut lagatus habet Caput Lupinum*; Intimating that they who will not be obedient to Laws, which is the reason of *Utlawry* are like Wolves and such noxious Animals; and why the Wolves, though in Sheep

cloathing, should either chuse, or be chosen a *Guard* for the Sheep, I know no reason, unless we have a mind to be worried. And possibly if something of this Nature were provided to disable all Recusants, it might prove a safe Expedient to secure the Government as it is now established, and free us from the fears both of *Papery* and *Prasbytery*.

Spirit ; which wherever it comes , like a strong poyson in the Blood and Humours of the Natural Body, causes most violent Ebullitions, Spasmes, and Convulsions in the Body Politique,

And I think it will appear but too plainly, if likewise it be considered , that they have been the Party who have used all Endeavours for the Dissolution of the present *Parliament*, and a *New* one to be called ; which being sufficiently taken notice of already, has spared me the pains. One thing however deserves our Observation, which confirms what has before been spoken ; That the Confinement of some who both by *Print* and Words did endeavour to prove this no *Parliament* ; as it has given a great dash to the Hopes and Confidence of the Party, so it is resented by them with the greatest trouble, and the most sensible affliction that could have befallen them ; and that they may still do something, when they cannot do what they would, (as a Noble Lord takes notice) the reason of their misfortune is attributed to the prevalency of the *Court-Party* : by which distinction they endeavour to make a Fraction in the House, and set the Country against the Court, so that they are for any Tooth Good Barber, if they may but draw one out of the Head of the State, at which they have such an aking Tooth in their own. But it is to be hoped that these Designs of their Enemies will be occasion of their closer Unity and firmer Union ; no person breathing being willing to believe the Counsels of his avowed Enemies, much less to take or follow them : And whatever some Men would perswade the World, the Interest of the King is unseparable from that

of the Country, and *vice versa*: and it is the King's Person and presence that makes the Court; and whoever owns himself against the Interest of the Court does at the same time abandon the Interest both of the Crown and Country:

CHAP. XVI.

Of the Artifices which these Men use to render all applications ineffectual; by their tiring out the Inferiour Magistracy with their Obstinacy. The Advantage they make of the suspension of Laws to fortifie their followers, and perswading them it is a particular effect of the care which God takes of them and the Cause. That place in the Acts, of Gamaliel's Counsel, If this Work be of God it will stand, by which they frighten some, and endeavour to discourage all People from meddling with them considered, and proved, to be the Word of Gamaliel a Doctor of the Law, but not the Word of God, because not universally true.

HAVING thus far traced them underground, and brought to light their most secret Designs by shewing the ill and dangerous use they make of the Sword of the Spirit, with which they pretend to be armed, though in truth it is the Spirit of the Sword; Let us now come to see what Defensive Armour furnishes their *Panoply* and Magazine; and there likewise we shall find them most admirably stored, and that they are as they think, as invulnerable as the Poets feign the Son of *Thetis*; and have not only Bombs and Fire-balls to annoy

their Enemies, the great Ordinance of *Preaching* to batter down the strongest fortifications of Government, but a Shield to keep off every blow from doing them harm.

There never was any Age that wanted Men of Faction and turbulent Spirits, or ambitious Heads; but sure never any produced more, or more dangerous than the present; such who will make no difficulty to sacrifice all the publick Interest, to their private Satisfaction, Opinions and Designs. It has therefore been the cautelous Prudence of all Governments to keep a watchful eye, and a strict rein upon all such disorderly Tempers and dangerous Persons. But above all others, as our late martyr'd Sovereign of most blessed memory, from too dear Experience, does observe; *the Devil of Rebellion, who comes transform'd in the shape of the Angel of Reformation is always most dangerous; and where Piety and Conscience are drawn into the Conspiracy, though they are but both personated, yet there will never want an unwary Multitude, to follow, support, encourage and assist such bewitching pretences.*

How ineffectual all the Endeavours have been which hitherto have been applied to such growing Distempers, is but too apparent by the slender successes, and slow advances they have made towards our pristine Health and perfect Recovery; and that we are not yet out of a visible danger of relapsing into the same desperate Maladies, which does not at all argue want of Skill in the State Physicians, but the incorrigible obstinacy, and radical malignity of the Distemper, which will not submit to common, gentle and familiar Methods; and

and though they may expect the more rugged and forceable process for a Cure, we will endeavour to shew how by their subtle Arts they render all Operations upon them ineffectual.

They make it their great business to discourage and tire out the Subordinate Magistrates, in the Administration of Justice; by rendering all their Endeavours of this nature vain, fruitless and unsuccessful; encouraging their Followers to hold out but a little longer, and persist in their Obstinacy, and the Day will be their own: And if, as it may probably happen, any one who formerly did use vigorously to prosecute them, does but a little desist from his proceedings, or a baste of what they call his Heat; presently they tell their People, Such a Man is now convinced of his Error, in persecuting the People of God; and in Times so will all the rest: and they will give them Scripture for it, (for they are rarely without a *Scriptum est*, though by their abusing it as he did to our Saviour, we may know of whom they learnt that Trade) *The Rod of the wicked*, they tell them, shall not always lye upon the Lot of the Righteous. But if this were all, they would many times prove themselves false Prophets: and these their foolish Conjectures coming to the Ears of such worthy Gentlemen as are thereby abused, prove an occasion to let them know their mistake.

But if any such Person, whom they call a *Persecutor* for doing his Duty, happen to die (though in the common Method, and by the unavoidable Laws of Mortality) presently they undertake to be *Interpreses fulminis*, and pronounce it a Judgment from God, who lays such Persecutors, in the

Dust; and they will not stick to threaten others with the same Fate, to frighten them into a compliance with, or connivance at them; and to manifest I do not abuse them in this, or whatever I write concerning them, this following Letter will make appear, and give us a taste of their Temper, and pretences of Innocence, which have been mentioned. It was sent to me by a *Clergy-man*, who (by the account he gave me with it) did endeavour by all fair means and several remonstrating Letters and Discourses, to perswade one of these Dissenters, to quit his dangerous Ways and Doctrines: but finding those ineffectual, he gave him to understand the danger into which he had run himself by administering the *Sacrament* contrary to the *Act of Uniformity*; besides several other offences against many *Statutes*, provided for suppressing and preventing Unlawful *Conventicles*; telling him, that if he did not cease to make such Disturbances in his Parish, since the mild and gentle means would not, he was resolved to effect it by the power and severity of the Laws: to which his Answer was as follows.

S I R,

Yours I received yesternight; my Answer and judgment is, That a persecuting Spirit is very abominable and odious to God and all Good Men. I pity you for your Saul-like breathings, notwithstanding (when with you) I challenged you by your self, or any other, justly to tax me with any wrong I have done you, or any under you, or with meddling in the least with State or Ecclesiastical Affairs. You in yours to me assert and vaunt, That it is in your power

Oh Innocence!

Power to do that that tends to the Ruine of my Estate. You know, Sir, whose Language you imitate, to whom our meek and Blessed Lord replied as in Joh. 19. 11. I could instance in many late Persecutors, whom God hath laid in the * Dust; I speak not this to irritate you or your Paritisans, but to lenifie: and consider, Sir, if God should smite you, what may become of your Wife and Children: but if you (causelessly) resolve to be a Snare and a Trap, a Scourge in my Sides, and a Thorne in mine Eyes, I leave the whole matter to him who is higher than the Higbest, and judgeth righteously; and only telling you this, That this is not the † Way to bring me and others in love with what you invite me to; I conclude with my Prayers for the * illuminations of your mind, and conversion of your heart, And am,

SIR,

Yours to serve you for your Souls good.

But farther, The suspension of the Execution of the Laws, and the infliction of those Penalties which Men of good Tempers never make use of without a Reluctaney, they constantly abuse to fortifie their followers in their persuasions: For they always attribute that Impunity to an over-ruling hand of Providence, or to the remorse of Conscience; which is indeed the pure effect of Clemency, and proceeds from the tenderness of the subordinate Ministers of Justice. But they cry it is the Lord's doing, and a return of their Prayers; and comes from that particular care which God takes of them; who will not suffer the malice of the Wicked,

(theirs,

* It being the Government which does prosecute them, they hope to see that laid also in the Dust.

† Quære, what is?

* A kind supposition, that he to whom he writ was blind, and unconverted and a good Way to persuade his Parishioners that such ablinde guide must lead them into the Ditch.

(theirs, and therefore his Enemies) to prevail against them, I will not say but that it is an effect of the Excellency of the Divine Nature, who by his goodness and long-suffering, would lead them to Repentance; but if they despise the Riches of his Grace, as much as they do all other Clemency, they will find that those Favours will not last always; and what Mercy cannot, there will be an unavoidable necessity that Severity must punish, if it cannot reclaim.

Acts. 5. 34.
to 41.

There is one place in the *Acts* of the Holy Apostles, which they make constant use of to encourage their Party, and to discourage Weak and Timorous Minds from meddling with them, lest they should be found to fight against God: as they persuade people all those do who do any ways oppose them, who with so much confidence call themselves the Children and the People of God.

Now that this is upon the Holy Records as the word of *Gamaliel*, and not as the Word of God, and an un-erring Rule for our Direction and Practice, is plain; because it is neither universally true nor obliging, which, whatever is the word of God most undoubtedly is; for every work and every Counsel which does stand is not of God. 'Tis thought by some, there was a Time when all or the greatest part of the Church was *Arrian*; and *Athanasius* the onely and principal person that did oppose it. I hope they will not agree, That that Heresie was of God, or ought not to have been opposed, because it stood so long and flourish'd: But they will say; You see it came to nought, because it was not of God; and I say we are obliged to *Athanasius*, whom it pleased God to inspire
with

with so much courage, (and a better understanding of this place than they would have us have) as boldly to stemm the Flood, and oppose his Buckler, in defence of the Truth against so many Legions, with which 'tis said the World was at that time possess'd.

But what a prodigious conquest, progress, growth and increase has the superstitious Doctrine, and most damnable Heresie of *Mabomet* made in the World? all or the greatest part of *Asia*, a considerable part of *Europe*, and the most of *Africa*, being become *Profelytes* to that detestable Impostor: and I hope no good Christian will allow this for a sound argument; That *Mabometanism* is therefore a Work or Counsel of God, because it does stand, and has stood for above this thousand Years: and that it ought not to be opposed, lest whilst Christians fight against the *Turks*, they should be found to fight against God: and could the *Turks* bring this to be an Article of our Creed, they would soon fulfill their so much Believed Prophesie, *That their Empire and Religion shall be Universally extended over the whole World.*

Nay, should this be admitted as universally true, there is no Error in the Church, or disorder in the State, which we may endeavour to suppress: and the Country *Constable* seeing the company of armed Peasants about to commit a *Riot*; instead of Charging them in the *King's* Name to desist, and repair to their several Habitations and Employments, or to keep the Peace, may for the neglect of his Duty plead; if this Counsel or Work be of God (as it may happen to be pretended, and that it is for Conscience-sake) it will stand, and all that

I can do will be to no purpose to overthrow it; and it may be whilst I go about to suppress it, I shall be found to fight against God; but if it be of Men, it will come to nought; and this will bring us perfectly to a *Mahometan* Principle, by which they always pass their Judgment of Persons or Actions according to the Events.

And that all the whole Council, as it is there said, should agree to one Doctor's Opinion, and that built upon so slender a reason, as two single Instances, is so wholly miraculous, that it cannot be look'd upon as any thing less than an Effect of that Power and Goodness of G O D, which did so wonderfully manifest it self for the Support and Propagation of that Truth which was his own, that Counsel, and that Work which really was of G O D.

CHAP. XVII.

A more particular Survey of their Policy, in rendering all Expedients useless which have been applied to reclaim them, from that place in Ezra 7. 26. Of Capital Punishments. Of Imprisonment, how they make it of advantage to them, to confirm their Cause and Followers, and to bring a general Odium upon the Laws and Government: their Evasions to escape Forfeitures. Of their complaints of the injustice and Oppression of the Penal Laws. Of Banishment: A Coffee-house Dialogue about it, betwixt Mr. Kinglove of — and a Grand-child of Martin Mar-Prelates.

Let

LET us pass on from Generals to Particulars, and there we shall find what great Artists they are in eluding all the most prudent Endeavours which have been made use of to suppress their growth. We will therefore consider of the several Remedies which have been apply'd to reclaim them to Obedience, as they are propounded by the Prophet *Ezra*. *And whosoever will not do the Law of the Lord, and of the King, let Judgment be speedily executed upon him, whether it be to Death, or to banishment, or to Confiscation of Goods, or to Imprisonment.* And though they may say this is only the Command of a Heathen Emperour; let them consider that *Ezra* is so far from thinking it unscriptural or unlawful, that he Blesses the Lord God of *Israel* who had put such a thing into the King's heart, as was the only expedient to enable him to rebuild the House of the Lord, and bring it to its former Beauty and Glory.

As for that sort of Punishment which is Capital and Sanguinary, as it does not at all suit the temper of the Gospel, so they are satisfied that it is not the Custom of our Law-givers to write theirs, as 'tis said, the Athenian *Draco* did his Statutes in Characters of Blood. Nor shall these Men need to fear resisting unto blood, unless they mean in unlawful Insurrections of their own raising: Or for intentional or actual Violence, Treason, or Rebellion, to which they seem to be in the ready and nearest way; and therefore since, if they will but take care to avoid the Crimes, they are out of the reach of their punishments: we will pursue this consideration no further.

A second sort of punishment, which has been made use of, is *Imprisonment* ; and in this they pretend to Glory, and to make most considerable advantages ; for though you may confine their Bodies, yet their Tongues and Pens have always been at Liberty ; and this has been so far from hindering, that (contrary to other Infections) they make this shutting them up contribute to the spreading of the Contagion ; and it has been no unusual thing for the *Jaylors* advantage to have a Conventicle in the very Prison ; just as some Impudent Fellows will cut Purfes and pick Pockets under the Gallows at the time of an Execution.

Besides, they perswade all People that this is persecution, being their Confinement is for their pretending Religion ; and hereby, as before was said, they gain Love and Pity to their Persons and Perswasions ; which are therefore thought good, because such good Men suffer for them, and for such their Sufferings are accounted Good Men : and how ready these Objects are to create Pity, and some beginnings of Love in the Minds of Men, it is evident ; in that there is not the most notorious Criminal that is kept within those Walls, and whom all Men judge worthy of Death, but will meet with some Compassion, and far more Charity than he can deserve. Hereby also they endeavour to raise and confirm an aversion in all their Followers against all those Persons, Laws, and that Government, which are the causes of their unjust Sufferings and Confinement, as they call them.

In the last place, it being to be supposed, That Imprisonment will not be perpetual : Hopes of amendment ; intercession of Friends, some small promises,

promises, which the wearisomness of a Prison, the natural love all Men have for Liberty, or the hopes that they may be more serviceable to their Common Interest abroad, may extort from them: Or however. Clemency by an *Act of Free and General Pardon* may discharge them; and then these Ingrates are so far from being obliged by such undeserved kindnesses, that they improve them all to the same mischievous ends as they do all other things. And no sooner are they out, but the Deliverance is celebrated with as much wonder and astonishment, as many Thanksgivings and Praises, as was that of Saint Peter, when the Angel brought him forth, and the *Iron Gate* opened to him of its own accord, and as during their confinement they did by their Patience, so after their Deliverance they do by their Example fortify their Followers; that so the Penalties of the Law may not frighten them out of their Disobedience; and not only so, but strengthen them in their Faith; for undoubtedly they are in the Right Way; both because they suffer Persecution, Bonds, and Imprisonments for the *Gospel*: and because God appears so particularly for them in delivering them out of all these afflictions and tribulations.

Let us now see how they will deal with a third way of *Punishment*, which is *Confiscation of Goods*, which has been the penalty that our Laws have most generally inflicted upon Dissenters: and here it has been the general observation, That the smaller fines, as twelve pence a *Sunday*, have been most effectual, the proceedings upon the greater and heavier fines being more rarely put in execution; that being generally a tenderness in all Men,
which

which makes them unwilling to ruin others in their Estates, as they believe these heavy Impositions would do. But they may spare themselves that pity, for these People know well enough not only how to avoid the punishment, but to make it become serviceable to their Interest.

If the penalty proceeds upon Information, as most generally it does; they endeavour to render the Name of an Office of *Informer* odious; so that few People of credit will intermeddle in it; and then either it will not be done at all, or it will be understood by some meaner sort of People, who inform out of the Hopes of their share of the Forfeiture, and if it happens (as too many of them are) that the Information is given in by loose, idle, or scandalous poor People, then they are safe enough, and proclaim to every body, *You see what kind of People these are, Drunkards, Swearers, poor pitiful Fellows, that will say or swear any thing for Money, that are hired against us, and are our Accusers.* And this adds not a little to the confidence with which their *Leaders* inspire them, of having a good Opinion of themselves; or of that which hereby others may come to have of them and their Ways, seeing them prosecuted (which they call *Persecuted*) by such sort of People, as having no Religion themselves, may therefore be thought to hate and persecute such as have: and this also affords them an Opportunity, which they are not backward to improve, by insinuating, That the Authority which sets such Men at Work, encourages them in it, and rewards them for it, is like them persecuting and wicked too. Or if the Information be given in by sober, honest and credible Persons, they

they can make a Bill of Sale of all their Visible Estate, to a true and trusty Friend, and then they will bid the *Levy* a *Defiance*, and never think this a fraudulent Deed; nor shall the Officers be able, if they were so minded, by all their Art or Industry, to discover and to prove that it is: Or however they will stand upon their guard, and keep the Doors fast lock't and bolted, in despite of that *Aphorism* of the Law, which says, *That no Man's House shall be his Castle against the King.*

They will rarely pay the *Forfeiture*, which by virtue of the *Warrant* to *Levy* is demanded of them, though it be but a Shilling; so that the Officers are obliged to Distrain, and for their own Security they will take enough: and when that is done, there is such a general squeamishness upon People, that they do not care to buy such Goods, unless they be overcome by the Temptation of an excessive great Bargain; so that they are forced to sell *Robin Hood's* merry Penny-worths: and when all the Charges are deducted, which necessarily attends this Procedure, there will be but a slender *Surplusage* to be returned to the Owners, some of which to mend an ill Market, are so stubborn, that they will not receive it. Now though the fault was wholly in themselves, yet will they cry out, *That their goods were sold for a quarter of their worth*; and exclaim against the injustice and oppression of such proceedings. And after all is done, they will tell you, that you cannot take away their *Spiritual Comforts*; you cannot take away their *God* from them. And they have so often, and so loudly in the *Meeting-House* been fore-warn'd of this, that they are fore-arm'd against it. What? can you endure to suffer Per-

secution with the People of God? Can you be contented joyfully to take the spoiling of your Goods for the Gospels sake? Can you be ready to suffer Bonds, and Imprisonments, and Death, rather than forsake *Christ*? Can you endure to suffer affliction for a season with the People of God, like *Moses*? Ah my Friends! it is but for a Season, a short Season, for those days shall be shortned for the *Elects* sake. Can you bear the Cross, and despise the shame? Can you be contented to be the Song of the *Drunkards*; such as are drunk with the Cup of the Fornications of the great *Whore* of *Babylon*? Can you endure to be called *Hypocrites* and *Deceivers*? Oh! then you are *Elect* and precious; and a thousand such things. I say they have so frequently been told of this, that they verily believe these afflictions are sent of God, purposely for the tryal of their Truth and Constancy; and by their sufferings of this nature their Teachers persuade and convince them beyond all other Arguments, that they are the People of God, and no *Hypocrites*: for all that will live godly must suffer persecution. Though that all is apparently to be restrained to that Age or some following, for it is known, That many who have lived godly, have not suffered persecution. Nor do they after all this noise; for it is the Cause that makes Persecution and Martyrdom.

But having lost their outward Enjoyments, they fly to their inward Refreshments, to the thoughts of their being the *Elect*, and to the contemplation of those great and durable Riches and Treasures which they think are laid up for them in Heaven; and these pleasant phantasies fill them with Joy, and that

that Joy fills them with a contempt of Earthly Things, that Contempt brings them to some degrees of Contentment; and now they know how to suffer the want and loss of all things: and at the last they come to the real belief, That they are what they think themselves, most tryed and excellent *Christians*. Though all this is but a meer Effect of Nature, and which a Heathen might have had above the idle Dream of his *Elizium*: and they are no more the fruits of Grace in the one than in the other: and the Foundation of their joy being laid upon a false bottom, as before was manifested, they have little reason to rejoyce in these Sufferings which befall them as evil Doers, as disobedient to *Authority*, and Busy-bodies in other Mens Matters, in meddling with Affairs of State, endeavouring Alterations and Innovations.

But for certain the Politique Ring-Leaders of Faction know, whoever loses by these Punishments, they have gained their Design upon the People: whom by these sufferings they assure to themselves and their Principles; finding it verified which they have so often told them about suffering these Afflictions; and that God would recompense these their Sufferings for Conscience sake, with spiritual Joy and Comfort. And not only so, but they bring them to the bent of their Bow, and easily induce them to hate all Government, which does by violence deprive them of their Estates; and especially the Guilt of this Persecution is sure to be thrown upon the Ecclesiastical Government, to render that as odious and Antichristian as they possibly can.

It is well that punishment is now a sign of Grace, and the suffering the deserved Penalties of the Laws is come to be Persecution. It is not yet Thirty Years since they, or so many of them as are alive, were then of another Judgment; and made the most illegal and unjust sufferings of others, a certain sign of Reprobation, and being forsaken of God. But these People have very ill memories, though it is the Opinion of some, that in regard of one excellent Faculty they are Masters of, they had need to have good ones. However this gives us some encouragement to hope, That before that time be run about again, all People may be convinced, that this which they call Persecution may be believed to be Just punishment, since the Scene of words may be so easily shifted in half an Age. And if once the Vizzard chance to fall off, the *Aethiopian* comes to be discovered, and what now looks like a *Lamb*, appears to be a *Leopard*: when the World comes to understand them aright, they will pass a true Judgment of them and their ruinous Principles and Practices, and say,

Qui Color Albus erat nunc est contrarius Albo.

And this is so far from impossible, that it is not improbable; and if no person will do it for them, they will certainly do it for themselves.

Having shewn what great Artists they are in eluding all other Penalties, we should now come to a consideration of the last particular, which is *Banishment*; but in regard that Method has never yet been tryed upon them, nor so far as I know, so much as been designed against them, I
can

can say little to it, nor can I conjecture what *Stratagems* or *Polices* they would find out to evade and avoid it.

But if I may be permitted the freedom,

Ita vertere seria,

I will shift the Scene with a pleasant *Dialogue*, which it was once my fortune to hear at a *Coffee-house*, betwixt two Gentlemen, strangers to me, as I was to them.

It was one Evening, before the House was full of smoak and Company, though never empty of what was then the talk of the Town about the *Test*; their Discourse was occasioned (as I afterwards understood by reading the *Paper* when they had left it) by a small Letter to a Friend which lay before them upon the Table; in which it was in short treated of the Means to bring Dissenters to the *Church*: and Particularly it was addressed to this point of Banishment, as a most impolitick and unpracticable way of punishment. The Gentlemen's names I know not, nor if I did, would it be necessary to divulge them, but one of them seemed to be the Grand-Child to *Martin Mar-Prelate*, advanced by the gain of Godliness to Master, for both his age and discourse were agreeable to the conjecture. The other look't like one of the ancient Family of the *Kingloves* of——and therefore for distinction, so we will call them. They had warm'd their mouths with *Coffee* and Discourse before I came in, and what was the beginning of the Discourse I cannot tell; but having seated myself in civility at a convenient distance, call'd for a

Dish of the Liquor of the House, got the *Gerzide* and *Votes* about me. The first that I heard Mr. *Kinglove* say, was Sir, it is an *Axiom* both in Naturals and Politicks, which will never fail while the World stands, *Sublatâ causâ tollitur effectus*, do but take away these Causes of Dissention and Disturbance, and the Effects and Dangers will certainly cease.

Marpr. Verily, now I find that the *Tender Mercies of the wicked are cruelty*: What? would you have so many good People sent away, only because their Conscience will not give them leave to bow to *Baal*? O! Sir, consider your own safety is bound up in the Bundle of theirs; it is for the Elects sake that God spares the World; it is for the five Righteous that the Lord does not destroy this Spiritual *Sodom*. Take heed how you offend these little *Ones*.

Kingl. Pray Sir, do not mistake me, though you are all subject to wilful mistakes; I am not for dis-peopling a Nation, as the Gentleman in his Paper here tells you *Ferdinand* the *Catholick* and *Philip* Kings of *Spain* did, in banishing 234000 Families of *Jews* and *Moors*: Nay, more, I must tell you, I am of the Opinion, that it is no Politique consideration, to permit whole Families to go into Voluntary exile amongst our Neighbours: and I have heard some People (who have the reputation of Prudence and Honesty) attribute a great part of the sensible decay of the Trade of the Nation to the want of such a precaution: for several of your discontented Mutinous Party have transported those Crafts and Mysteries, which whilst they were such to our Neighbours, brought

brought no small advantage to the Nation, whereas now by these Mens baseness Foreigners are become Masters of them, and by reason of their Industry, frugal way of Living and Trading, they beat down our Markets, and undersell us in our own Commodities.

Marpr. O, now I perceive your sad meaning; you would have our Candlestick taken away, our Teachers removed out of our sight.

Kingl. I have nothing to do with your *Candlestick*; but I would be glad to see the Fire-brand taken out of it, and a *New* and better Light set up in the room of it: and I hope now I have pleas'd you.

Marpr. What? would you have the Godly Ministers sent away from us?

Kingl. By no means, not I: for I know none such among you, or that I may not be uncharitable, but a very few; some mistaken well-meaning Men it is possible there may be, whom the Politiques lead about by the Noses: but it is the *Ungodly, Seditious, Factionous Teachers*, who are no Ministers, but of their own, or *Hugh Peter's* making, that not only I, but you if you understood your self, or your own Interest ought to be against; who are like the notable *Pick-pocket* with three hands, one of which was a Wooden one, who used to do his feat at the Church, and had two hands to hold up devoutly at his Prayers, and a third at the same time diving into your Pocket.

Marpr. Well, well, Sir, you may say what you will, but they are godly Men, and if God for our sins should suffer them to be taken away from us, he would raise us up more.

Kingl. Good Sir, be not so bold with *God Almighty*, and however you make bold with him at every turn; I doubt you would not be so bold, (though you are a Man of Gifts your self) to set up for a Teacher, if you were assured, or but thought, that you should be exported amongst the rest of the Commodities, with which the Nation is clogged and overcharged, and for which we want a good Market: and I believe it would cool the Courage of the hottest Zealot, and keep him from setting up a Trade to which he never was bound Prentice, a Retayler of Disobedience and Faction.

Marpr. O sad! What say you? Would you have us sold for Bond-men amongst the Commodities of the Nation? I thought what a Conscience men of your Principle have.

Kingl. Still more mistakes! I have you sold? Why, you are such inestimable Jewels as are no bodies Money unless it be the Grand Seigniors; It may be you might become the Turbant; but I dare say, no Christian Prince will venture at you for all your Lustre, nor think you ornamental to his Diadem, which I fear few of you have a kindness for, because it carries a Cross at top on't, and for other Merchants, I know none that trade in Noise and Bustle.

Marpr. Good Sir, We love the King, and are as good Subjects as any he has.

Kingl. I am glad to hear it, but I should be far more glad to see it, that so I might believe it, & it were well if your Words and Actions were at Peace with themselves; but you are so great lovers of Dissention, that it is impossible to find Unity in the same Person amongst you, but we will wave that Discourse.

Marpr.

Marpr. And I pray Sir. What would you do with those Multitudes, who will never be brought to hear your Service Book? It may be you would have them Excommunicated, to help the Commissioners and Officials to a little Money for their Absolution.

Kingl. I will not concern my self with what I would have done; but you had no need to tell me what a slight Esteem you all have of that Dreadful Sentence. It is because you do not understand it. However, We will leave it to the Wisdom of those in whose Power it is, both when and where to make use of it. But what Multitudes are these you talk of? Sure you are great Arithmeticians, for you are always at Multiplication, Division and Numbers, Fractions and Multitudes, I would you knew the Golden Rule too:

Marpr. You cannot but know that we are a considerable part of the Nation; and if you would come to one of our Meetings you would be convinced of it.

Kingl. I thank you for your invitation, but I will not trouble you, or add to your supposed Numbers by my Company: and for all your skill in Figures, I believe you have a great many Cyphers amongst you; and if all those who follow you out of Affection to be accounted some-body, or out of little Design and Interest, were taken off, which they would soon be, if they met with a disappointment in those things which induced them to joyn with you, your Numbers would dwindle into an inconsiderable Company.

Marpr. And what must become of those? What must those poor Souls do? Poor Sheep without a Shepherd!

Kingl.

Kingl. It is not impossible but they may by the care of the Magistrates in suppressing sin; by the exemplary Lives of the Clergy, and their care as the Letter there tells you by Evangelical Instructions contained in the Thirty nine Articles, be divorced from those Errors, which they have adopted into the Family of their Faith. Or suppose if they continued refractory, they should be Out-law'd while they Live, and incapacitated to make a Will at their Death; or as the Country-man said, be their own Executioners, and die detestable; What think you of that?

Marpr. I think the like was never heard of before in all the Persecutions that ever were.

Kingl. Pray when you come at home, consult the Statute-Book; for I know you have it by you, if it be for nothing else but to find out creeping holes in Acts of Parliament: You will find 3 Jac. 5. something like this against Papists.

Marpr. And is there not a great deal of Reason for it? I hope you do not favour Popery and the Jesuits.

Kingl. Not so much as you and your Party do; for you are Recusants as well as they; and till you can make it appear that you are less dangerous to the Peace and Security of the Nation, by your own Judgment you should expect the same Treatment from the Government. And since we are got into the Statutes, pray look over 27 Eliz. 2. and you will in the Proem find your Character, and in the Act the Punishment which by your confession (if your designs are the same with the Jesuits) you deserve.

Marpr. Well, I am sure we have nothing to do with Antichrist of Rome, and it is you that come so near them

them which will never suffer us to join with you.

Kingl. Never's a long day; but should some of you persist to the last Gasp, that tells us you are not immortal, and certainly we owe some care to our Posterity: I my self have sown that wood which is like *seris factura Nepotibus umbram*: and undoubtedly this would be a means to plant that Peace and Unity, which though it may not advance so far as to give us the entire pleasure of securely reposing our aged heads under their agreeable shades, yet may afford us the satisfaction to see them grow; and give us hopes, that succeeding Generations may be freed from those Dangers which we labour under.

Marpr. We are all at Peace and Quiet, and you would force us into Disorders and Mutinies.

Kingl. Do you begin Mr.—to shew your self in your colours, I thought just now you had lov'd the King so dearly, and been as good Subjects as any. Sure you would not make Mutinies if it should be so. You are Men of Peace and Religion: Certainly you have no other Sword but that of the Spirit.

Marpr. A Worm if it be troden upon it will turn again.

Kingl. Very good! but so will not a Sheep when it is led to the Slaughter; I understand you. But God be praised the Curst Cow has short Horns. You yet want a Parliament for your purpose, and I hope long will. The *Militia* is out of your reach, and there are Guards enough (and no more than enough) about *White-Hall*, to hinder insolent Petitioners from affronting Majesty, and crying your old stinking Fish, No Bishop. So that what-

ever

ever your intentions may be, I persuade my self you are too wary to betray your Good Cause by shewing both your Weakness and Wickedness at the same time.

Marpr. Well ! for all this I hope the Lord will not forsake his People, or suffer us to lose so many good men.

Kingl. It is strange this should be a loss, when the outright loss of 10000 better men in a Battel to secure or obtain our Peace would not be thought a loss, but an advantage to the Publick : and hereby not only their Lives, but many thousands may be saved hereafter, for any thing we know.

Marpr. Sir, You create fears to your self which we are far from the thoughts of.

Kingl. You do well to lull us asleep with singing, Peace, Peace, Hush, Lullaby Baby. But if there be such fears of Mutinies now, what may there be some years hence ? When you are grown so strong and numerous as by compulsion to endeavour to obtain those Demands which now you dare not petition for.

Marpr. We for Compulsion ! we are utterly against it, and for Liberty of Conscience for all men.

Kingl. You tell us so now, but what would you say, if hereafter your Contagion should spread it self amongst those Persons who ought to be the defence of the Royal Person, our Laws, Property and Religion ? amongst those who may come to be Elected Members——And here a great deal of Company coming in, and the House beginning to fill, they broke off their Discourse, and presently after,
went

went both one way out of the Door ; though they seemed to be of far different Ways in other things ; and so I lost the diversion of their further converse, but not the remembrance of what then passed, or at least the principal part and substance of it. *Clau-
dite jam rivös pueri*——

C H A P. XVIII.

The Heads of Separation brought to tryal by the Scripture, proved to be false Propbets by their Fruits, by the Description of them, by the Time of their appearance ; the Signs given to know them by. Wolves in Sheeps Clothing. Their pretence to be the Ministers of Righteousness. The way they would evade these Signs ; their Plea of not guilty, because not guilty of all, manifested to be vain ; and such as, if admitted, will clear all, even Mahomet, from the guilt of being a false Propbet.

THAT these Heads of Faction may see that I for my own particular Part have a mind to be serious with them, and that I am in sober earnest, and so far past the *Lusoria arma*, that I will close in with them, and come *ad Triarios* ; and to satisfy all those whose strength of Prejudice, or Interest, does not render them utterly incapable of Satisfaction ; I do cite them before their own Judges, the Scriptures : let us therefore impartially examine the Character ; and then, in God's Name, *Detur Dignissimo*, let it be awarded to those who deserve it most.

T H A T

S. Mat. 7.
15.

St. Mat.

24. 4. 5.

St. Mark

13. 5. 22.

23

Acts 20.

29. 30.

2 St. Pet. 2.

1, 2.

THAT there shall arise false Apostles, false Prophets, and false Teachers in the Church of God, we can make no doubt; having so much and so plain Scripture for it; so many Caveats given us against them. Beware of false Prophets, saith our great Lord and Saviour, which come to you in Sheeps Clothing, but inwardly they are ravening Wolves. Take heed that no man deceive you, for many shall come in my Name, saying, I am Christ, and shall deceive many. False Prophets, and false Christs shall arise, and shew Signs and Wonders to seduce, if it were possible, the very Elect; but take ye heed, behold I have foretold you all things. For I know, saith St. Paul, that after my departing shall grievous Wolves enter in amongst you: Also of your own selves shall Men arise, speaking perverse things, to draw Disciples after them; Therefore watch. And St. Peter is in the same mind: But there were false Prophets amongst the People, even as there shall be false Teachers amongst you, who privily shall bring in (or as the *παραπαιζω* signifies) shall insinuate by the By, Damnable Heresies, even denying the Lord that bought them, Denying, or scarcely owning, that he is the Propitiation for the Sins of all the World. And many shall follow their pernicious ways, ταῖς ἀπολείαις, Their ways which come from Apollyon, and are destructive to themselves, to the Peace, Unity, and Safety of the Church and State; by reason of whom the Way of Truth shall be evil spoken of, the Ancient Catholick, or Universal Doctrine and Practice of the Church, (βλασφημιᾷ ᾠσεται) shall be blasphemed, or accounted Blasphemy.

NOW as it is most certain that there shall be such

such Men, so it is no less certain, that it shall be a very great Difficulty to discover and know them.

F O R, first they shall come in the Name of Christ ; pretend a Commission from Christ : and as confidently call themselves the Servants and Ministers of Christ, and of the Gospel, as they that really are so.

I N the second place, they shall be able to *draw Disciples after them* ; and not a few, but they shall *deceive many*. Nay, so far able, as if it were possible, to deceive the very Elect. And to effect this, it is absolutely necessary, that to deceive the Sheep they should come in Sheeps Clothing, look most innocently, and appear most harmless, good and profitable. Nay, further, they must have the appearance, and resemblance of the Ministers of Righteousness. And this Saint Paul tells us is no difficult thing ; *For such, saith he, are false Apostles, deceitful Workers, transforming themselves into the Apostles of Christ ; and no marvel, for Satan himself is transformed into an Angel of Light : therefore it is no great thing, if his Ministers also be transformed as the Ministers of Righteousness.*

I N the last place, they shall *arise from among ourselves* ; and their design shall be to draw Disciples after them.

T H A T we may not be mistaken, we must therefore make a Discovery of them, by those Ways, Marks, Signs, and Directions which Christ and his Apostles have in the Scripture given us to distinguish them, and know them. And therefore, for the fulfilling of any Prediction, we must first

- first enquire for the time of its Appearance; and that is all along said to be in the last times or days.
- 1 Tim. 4. 1. *Now the Spirit speaketh expressly, that in the latter Times some shall depart from the Faith, giving heed*
- 2 Tim. 3. 1. *to seducing Spirits, and Doctrines of Devils. That know that in the last days perillous Times shall come.*
- 2 St. Pct. *In the last Days shall come Scoffers; walking after*
3. 3. *their own Lusts or Desires. And St. Jude tells us*
- St. Jude *who they are, They who separate themselves. So*
- 18, 19. *far the discovery is clear it shall be in the last Days. The difficulty will be to know when these last Days are, these dangerous Days. St. Paul intimates plainly when we are to look upon the Time as the last Days. And having told us that in the latter time some should depart from the Faith he*
- 1 Tim. 4. 3. *subjoins, For the time will come when they will not indure sound Doctrine, but after their own Lusts, shall heap up to themselves Teachers, having itching Ears. And thus far the discovery is plain, that these are those last and perillous Times, which he prophesied should come, and with the most remarkable Asterisk points them out to us. Sure there was never any Age or Time like this for the itching of Peoples Ears, nor for their heaping up to themselves Teachers after their own Desires. And to satisfie himself of this, a man need not take a far Journey or ride a Horse to death; for if he cannot find it true in his own Town or Parish or even at his own Door, he may walk on foot to the next, where he will certainly find it. And so strangely do Peoples Ears itch after Novelties, That let every Day in the Week a Teacher of a new Doctrine come amongst them, a great Company shall run to hear him. Nay, should a man come clothed with*

with outward profession of Sanctimony and Innocence, and with confidence tell them a fine Story out of the Jewish Talmud, or Turkish Alcoran, and pretend it as a new Revelation, I question not but he would have a great many Hearers, and some Disciples. And for their heaping them up to themselves, is it not as evident as the former? When People are not contented with their lawful Minister, (though never so Painful, Orthodox and Pious) who is set over them, and appointed to watch for their Souls, as he that must give an account: but they must heap them up to themselves; have them of their own chusing according to their own Fancies and Desires; and not one, but many, two, three, four, or more Itinerant and Resident, in some little Towns, and far more in Places of good Capacity; for you must know, that as this sort of People make advances in knowledge and Confidence, which they call growing in Grace, they are as they think, all taught of God, and are to be Teachers of God. Though that Prophecy, as he himself explains: it, was meant of Christ, the eternal Son of God, and fulfilled in him, and by him who was God, and therefore thought it no Robbery to be equal with God; though it is a manifest and the highest piece of Sacrilege in any Mortal Man to arrogate it to himself. And says he, *They shall be all taught of God.* Every Man therefore that hath heard, and hath learnt of the Father, cometh unto me, for no man can come unto the Father, except I draw him. But this will not satisfy them; for to gain the greater Authority and reputation they will apply it to themselves; so that in some places where the infection has spread it self strongly, every

third or fourth House can afford you one or more, if occasion be, either Man or Woman Teacher, though S. Paul gives an express Command against these Female Doctresses, and tells us positively a Woman is not to be permitted to speak in the Church, that is, to teach. For which Command I met with one of the most subtle, allegorical, fine-spun Evasions, as far exceeding the Brains of *O-rigen*: The Woman (saith a Dissenter) must learn in silence, that is, the Flesh; for all Flesh must be silent before the Lord. Very well, reply'd I! and nicely distinguish'd, to make us all Hermaphrodites; but how will the Woman part of you by this sobriety come to be saved in Child-bearing? which the Apostle adds as a good encouragement to them to keep them in silence, which you know is a hard matter, and that they may not usurp Authority over the Man; and here the Man and Woman were both silent, wanting some of the old Fig-leaves to make an Apron of, or Apron-strings for an Evasion; by which he might have been convinc't that his Flesh was no Woman.

HAVING proceeded thus far, and found out the Time of their Appearance, it follows that we examine these Teachers: and as Saint *John* saith, Let them pretend never so much to the Spirit, Try the Spirits, whether they are of God: because many false Prophets are gone out into the World.

OUR most blessed Lord has given us a Criterion, an infallible Touch-stone, to distinguish Gold from Brass, though double gilt; a certain way to know the Wolf though in Sheeps Cloathing, from the good Shepherd; By their Fruits ye shall know them. Not by their seeming good Fruits, their

appear-

appearance of Holiness, and profession of God-
ness: for in these things they transform themselves
into the likeness of the Ministers of Righteousness, or
otherwise they could never be able to deceive. It † v. 21.

is not by their zealous and passionate

*Lord! Lord! for not every one that saith
unto me, Lord, Lord, shall enter into
the Kingdom of Heaven. It is not by
their Prophecy in his Name, their
often and painful Preaching of Christ,
of Strife and Envy. No, nor by their
wonderful and miraculous Works done
(as they say) in his Name. Their*

converting so many poor Souls from Superstition,
Heathenism, and Idolatry, who were better Christi-
ans before. For Christ tells us, for all this, he
will not know them for his. *Many will say unto
me in that Day, Lord, Lord, have we not Prophe-
sied (or Preached) in thy name, and in thy name
cast out Devils. and in thy Name done many won-
derful Works? And then I will profess unto them, I ne-
ver knew you; Depart from me you that work In-
iquity.* By their ill Fruits therefore it is, by their
working Iniquity that we must distinguish them;
and without a careful observation of this, it is im-
possible to know them from the true Prophets, the
Preachers and Ministers of Righteousness.

NOW whether the Church of England and her
Prophets, or these Prophets, are the false, let
their Fruits determine? Certainly they who both
in Doctrine and Discipline, not only Teach, but
practise, in their Lives, Actions and Intentions,
a true departing from all Iniquity; from whatso-
ever is contrary to the Commands of the Gospel:

** The word Prophecy
is used for Preaching,
by them so understood
in many places; parti-
cularly that which they
abuse so often to counte-
nance their way, Despise
not Prophecy.*

These are the true Prophets: the Servants and Disciples of Christ, who by these good Fruits may be known by us to be such as shall by him be known and owned for his at that Day. And they who under pretences of Piety and the Cloak of Maliciousness Preach themselves and the Interest of their Party, who by their Doctrine and Example teach others, to live in Envyings, Hatred, Strife, Sedition, Disobedience, and (in the most modest Expression of it) Principles of Rebellion; all which are directly contrary to the Commands of Christ, and the Gospel, which are works of Iniquity; they who do such things are workers of Iniquity, and false Prophets; who though they may come in Sheeps Clothing, yet inwardly they are Ravening Wolves. And that the Doctrines and Designs, the Principles and the Practice of these Dissenting, Factionous Heads of Parties, do all terminate in these, as in their Center and ultimate End, (however they may be wide enough distant in the Circumference of several of their Doctrines one from the other) has already in the foregoing Pages been shewn; and by their former actions, it has more at large, and beyond the Effrontery of Impudence it self most demonstratively been manifested: and with the Pen of Iron, and Point of their poysonous, though glittering, Diamonds, been ingraven in such deep and bloody Characters, as whole Volumes would not contain: and I heartily wish they would give us leave with the general and most gracious Amnesty to forgive and forget; and not by their restless and repeating Machinations, give our Fears, those alarming Passions of Mens Souls, a just occasion to call them to remembrance,

brance, and by comparing past Events with present Circumstances, to suspect that they are brewing a second draught in *Girces Golden Cup*, to intoxicate the People, and transform them again into Wild and Savage Beasts of Prey, to worry the Government; and by the most real Lycanthropy to feed upon humane Flesh.

If they shall (as I do not question, but for an Evasion they will) endeavour to hide the Teeth and Paws of the Wolf, by the soft and woolly Words and Protestations; that they are far from the thoughts and intentions of those Men of the late times: How can we be assured of it? Those very Men said the same: and it may be at first had not those intentions themselves, which following successes inspired them with, and as they thought, warranted them in, as may appear by the Confident Motto of their Coin, (of which, for all that) abundance was, like themselves, Counterfeit, only Brats plated over; which was, God with us, The Common-wealth of *England*; and if a man may, in so serious an affair be permitted to be pleasant, it might be taken notice that God and they were not both of a Side; however they made this ill Consequence upon their false supposition, *If God be with us, who can be against us?* Why do these Men write so exactly after so foul a Copy? Why do they in all things come so near a Resemblance of those Men, (whose words though at first most specious, yet ended in Actions odious, as well as unexampled to all the World) so that an Egg is not liker an Egg than the one is to the other? the same Way, if pursued, must lead to the same End: and till by their Juggling they are

able to cast such a Mist not only before mine Eyes but my Understanding and Memory, as to perswade me that this is not Black and White which all the World calls so ; I shall never be brought to believe any other, but that they are the Children of those (or the Men themselves) that killed the Prophets, by the great Zeal they have to build them Monuments ; that is, to bury the present Church and Government in the Grave of Oblivion. And by their so often telling us that the Liturgy is a dead Letter, they plainly give us to understand that it is very offensive to their Noses and Eyes, and more than time it were (in its own Linnen, the Surplice) buried out of their sight : and I dare say, they are as generous as that *French King*, who being perswaded to deface the Sepulchre of a great *English* Captain, who lay Interred most magnificently at *Roan*; he replyd I wish all my Enemies were as honorably buried. And I hope all sober and considerative Persons will be of the same Judgment with me : I am sure they must, if they love themselves, their King, Church; or Country, against which these men are (some of them actually, by solemn League and Covenant, and Ingagement) sworn Enemies, though they deny it never so often, and pretend never so much Innocence, Sincerity, and godly Simplicity of the Gospel.

BUT since there is a necessity of a full and clear Conviction, we will bring in more evidence against them ; and no worse Men than the Holy Apostles: and if such a Jury as Christ and his twelve Apostles find it *Billa vera*, and that they are guilty of what they stand indicted for, let them acquit and absolve them that can ; I am sure they have

have no hope but by confession and amendment to crave the Psalm of Mercy.

BUT before we come to these Attainders it will be requisite that we stop up one avenue, at which otherwise they will undoubtedly all creep out, and escape the Judgment of Men, though never the Righteous Judgment of God, who knows all things, and does not judge according to outward appearance, but as things or persons are in themselves. If you bring them to any of the Places I shall hereafter mention; because every thing in them does not exactly hit them, they will persuade all the World and themselves too, I am afraid, that they are not at all concerned in those Descriptions of False Prophets, and false Teachers. Thus though in their Principles they may be Traitors, and in their Practice Heady, High-minded, &c. Yet if they do not forbid to Marry, or to abstain from Meats; that Place is meant of the Papists who do so; or it may be they will say of the Church of *England*, which commands abstinence in the time of *Lent*, and upon other Fasts: though that is a Civil as well as a Religious Sanction, as will appear by the Statutes which do injoyne it, 2^o & 3^o *Ed. Sexti* 19. where the most satisfactory reasons are given for the Observation of *Lent*. Religious, to encrease Godliness and Piety, Vertue and Temperance, by fasting and abstinence: Civil, to increase the breed of Cattel and to encourage Fishery, which if improved might prove a more inexhaustible treasure to us than the *Indian* Mines, as well as it is to our Neighbours, who from Poor and distressed are by a particular industry herein become High and Mighty. *Vide* §

200 *Edw. 6. Magna Charta.* Botrick for other in-
 crease of Navigation, and maintenance of the
 Navy, which no man that is a true Friend to the
 interest of his Country can be against, 35. *Edw. 6.*
 as for the Command of our Church, it is wholly
 Religious; What does the Church think those Means
 will fall out at other Times; and only enjoys abste-
 nence, that can Bless being subdued to the Spirit,
 we may then be enabled to obey the Godly
 Motions of Righteousness and true Holiness; as
 the Collect for the first Sunday in Lent teaches us
 to pray: which therefore all they who quarrel at;
 or will not pray for; must declare themselves Enem-
 ies to; and what they are against those Means;
 which the Church of God has heretofore in and since the
 Primitive Times thought so conducive to those
 great ends of Religion. I must not but mention it
 NOW to show the invalidity of this Plea we
 must consider; That the intention of the Apostles
 was to mark out all false Prophets of what Persua-
 sion, Name, or Distinction soever. And if none
 are false Teachers or Prophets, but such to whom
 every thing they mention does agree; their
 would the Character of Discovery, and those
 Marks of Distinction which they give us to know
 them by, be altogether insignificant, impracti-
 cable and useless; for it is impossible to find all those
 Devilish Qualifications, combined in one Person
 in a Sect; no not in Mahomet himself, who cer-
 tainly was the greatest Impostor (and it may be
 The False Prophet) that ever was, or will be in
 the World. And therefore these signs are promi-
 scuously laid down, but are particularly to be ap-
 plied, some of them to one Sort or Sect, and some

to another, as they will suit and agree to their Doctrines and Actions: and he is as certainly a False Teacher, (though not so great as one who is wilfully guilty of one or more of these signs, by which we must discover the false Prophets from the True, as he would be who could really be charged with them all. And if these Men do not grant the Truth of this Preliminary Assertion, it must be because they dare not join Issue with us in the Tryal; but being satisfied beforehand of their Guilt, are as the Apostle says of Hereticks, *discrepantes, convicti, et condemnati* of themselves.

Tit. 3. 11.

CHAP. XIX.
A further pursuance of the Discovery; and what these men are false Prophets, from the Description of St. Paul, and St. Peter in St. Peter's Monopos, and St. Jude's Mairori, considered as particularly designed to shew their infectious, contagious Doctrines. Of their despising Dominions, quarrellous, unsatisfied, and complaining humours. A short Vindication of the Church from their malicious Aspersions of being guilty of Idolatry.

LET us now come to a further and particular Examination of them by the Description which St. Paul gives of them who are false Prophets, and who were to come in the last and perillous Times. God forbid we should lay all that is there said to their Charge. But I fear they will not escape unconcerned in a great Measure of it; and if nothing else would take hold of them, yet the

2 Tim. 3. 1

Pro. 13. 10

the Sin of Pride there mentioned, will, I doubt, pull them by the Cloak, of which they are so fond. The wisest of Mortal Men tells us, *Only by Pride cometh Contention*; so that it seems there can be no Contention without it, nor would be any but for it. There is a strange Temptation in being a Head, though but of a Faction; Ambition is a Vice as natural as Self-love, and Men take a secret pleasure to be taken notice of, which they think adds much to that esteem which all men desire, and would persuade themselves they deserve from others. That a Man cannot walk the Streets but he shall over-hear an *ὄρις ὁ Δημοδότης*, that is the famous Mr. ——— is the sweetest and softest Musick to all Ambitious Ears, ——— *digito monstrari, & dicier hic est*: to have the Porter or Tankard-beater, or honest Trades-man as you pass by his Shop, point you out with his finger; There goes the precious, godly conscientious Mr. ———

H A D they been truly good and obedient Sons of the Church, for any thing I know of Parts or Excellencies above other Men, they must have gone along in the Common Crowd; and it may be never have been taken notice of: Or at best have been contented with some small Vicaridge or Parsonage; as many Orthodox men eminent for Parts, Piety, and Learning are; who many times, (the more is the pity) are buried alive in some obscure Country Village; where partly by the narrowness of their Fortune, partly by their religious, voluntary and unambitious contentment and humility, they are confined to the knowledge of a few Rusticks, and the next Market Town. For,

Haud

*Haud raro emergunt quorum virtutibus
obstat
Res angusta Domi*——

Whilst in the mean time, some of these empty Boasts fill a whole City and Country with their noise, and by that and the liberality of their Disciples (who barter ready Money with them for infected breath, swelling pompous Words of Vanity, promises of Liberty, &c. with which feigned words they make a real Merchandize of their Hearers) they arrive at such revenues as otherwise they could never have hoped for. And how far even one of these Considerations may transport Ambitious Spirits, let that eternal young *Ephesian* Villain testify, who merely for Fame burnt that stupendious Temple of *Diana*, justly accounted one of the Worlds seven Wonders: and in a few hours laid those lofty Turrets in Ashes, which all *Asia* had been * so long in rearing. It were well if the same madness, and a far greater Impiety did not possess these Men, who throw the Flames of Dissension into the Church and Temple of the Living God; of which his only Son laid the Foundation with his most precious Blood, and of which he himself is the glorious Top and Corner-stone.

* They who write most modestly say it was 1220 Years. Pliny affirms it to have been 400 Years in building by all Asia, and several Kings of other Countries.

BUT to go on: Are they not false Accusers? As 'tis in the Margin of the Bible, Make-bates; in the *Greek and Latin*. Common Barrettors in Religious affairs? Do they not falsely accuse us and our Worship

2 Sam. 15.
1. 207.

ship of Idolatry, Superstition, Blasphemy, and a thousand other forgeries and calumnies as feigned as they are frequent? Are they not Traytors to their Prince? whilst like *Abfalom* with fine Words and fair Speeches they steal away the Hearts of his Subjects from him; and render him only a King of their Bodies, but not of their affections, which is his most glorious Privilege, the fairest Jewel, and the Turbans of his Imperial Diadem: & without which, he is but a King of Brutes, and those not over tame and manageable. It is the common Character of the King of Great Britain amongst Foreign Nations, that he is *Rex Diabolorum*; a piece of Wit which we may thank the *Papists* for first inventing; & this sort of People by the horrid transactions of the late times for continuing, and in a great measure justifying. BUT furthermore they not heady as well as high-minded, wilfully wedded to their own ways, and in effect lovers of pleasures, of their own Pleasure more than lovers of God, or of his Pleasure? He would have all *Christians* lovers of Peace, Unity and Concord, to live in Peace, and as much as in them lies to follow Peace, without which as well as holiness, he positively tells us we shall never see his face: & which therefore he so often recommends as a Duty most agreeable to the Gospel of Peace, the God of Peace, and the everlasting Prince of Peace. Notwithstanding all which they care not how they violate & banish it from the Church, destroy and break the Peace of the State, rather than they will miss of their ends, and want their own Will and Pleasure.

IS not all this manifest from their Daily Practice? and which they justify, telling us there is a necessity laid upon them from their Consciences

sciences so to do. And which rather than they will not effect, and lest it should not be as clear as the Sun who they are that the Apostle points out unto us in this Description: Are they not of this sort *who creep into Houses, and lead Captive, silly Women laden with Sins, led away with divers Lusts*, variety of desires, or desire of varieties and Novelties? I am sure this part of the Character hits them like the left-handed *Benjamites*, to a hairs breadth; and needs no Comment, or Marginal Notes to explain the meaning.

LET them now with their usual Confidence deny these things if they have a mind to prove themselves the most shameless *Cretians*, *Kērits* and *Ψεύσαι*, that ever liv'd: and if they cannot deny what is so notoriously known to all People; let us see how they will avoid the just Charge of being of the Number of those false Teachers who were to come and are now come, in these last and perillous Days.

NOR will they find much more favour, at the Hands of St. Peter than of St. Paul in his 2 Ep. 2. cap. Where, after he had been speaking of the false Prophets which had been, and should come; all which I will not accuse them of, there being enough of what is obvious to all Men, especially, or chiefly, says he, *Such are they who walk after the Flesh*; that is, in opposition to the Spirit; after the Works of the Flesh, and not after the Fruits of the Spirit, as before has been often shewn: Such as walk *ἐν ἐπιθυμίᾳ κατὰ σὰρκα*, in the unlawful desire, or vehement desire of infecting others, with their own pernicious Ways and Opinions. And that this is no putting the Place to torture, or wresting of it, but the true and genuine construction, will appear to any Per-

Person, who has but a competent acquaintance with the Greek Language, or any ordinary Lexicon; for *ἁβυσσος*, properly signifies all, or any, desires of the inferiour or animal part of us; as is plain by the frequent use, both *Aristotle* and other Greek Authors make of that Word to express the several Passions and Affections of the sensitive Soul; and *μυσμὸς*, signifies *inquinamentum*, *contaminatio*, *consceleratio*, a defiling by Infection, or Contagion: and therefore amongst Physicians it is the Word, by which they most generally express that sly and insinuating poysonous Disposition in the Air, which spreads abroad a Contagion, and carries about the Infection wherever it comes; and if the vulgar Opinion be true, that those who have the Plague themselves are infected also with a desire of infecting others, it is not at all unsuitable either to the sense of the Words, or the humours of the Men who labour of this Distemper of their Minds. As for the word Uncleanliness in the English Translation, it seems neither Natural nor Proper; and the rather because I think in all the New Testament the word Uncleanliness in the Greek, *ἀκαθάρεια*, excepting only in this place, and that of Saint Jude, which is almost *verbatim* the same with this, and given us for the same Employment: Which makes the Conjecture not improbable, that Saint Peter's *μυσμὸς*, and St. Jude's *κακότης*, must have a more particular signification, than is expressed in the English word, Uncleanliness; especially as it is commonly taken for that secret Sin, which therefore is very unlikely openly to discover a false Prophet or Teacher, for which design it is here given us. And another signifi-

tion

tion than this more proper or Natural, I neither know, nor can any where find: Whether it will bear it or not, let the Criticks determine; sure I am the Interpretation suits but too exactly with the Temper, Actions, and Endeavours of these Men, who are but too truly the *underquard*, *Pestis Ecclesiæ*, the Plagues of the Church, and it will be well if they be not found to be so in the State.

BUT we will not wrangle with them about one word, or stand upon what is not evident and apparent; and therefore let them deny if they can, that they are not presumptuous, self-will'd, despisers of Government; or that they do not speak evil of the things they understand not; of the Management of the Affairs of State, at which they are perpetually discontented and quarreling. I do not believe they are of the Privy Council, and I hope they never will be; and therefore one may presume they do not understand much of the Affairs of the State. Do they not first unfix the Minds of Men, and loose them from the Foundations of Peace, Unity and Obedience, and then beguile those Souls, which they have made unstable? Do they not speak great swelling Words of Vanity, promising their followers if they will hold out, hopes of Liberty of Conscience here, and Heaven hereafter, and allure Men through the fleshly Lusts or Desires, and the much Wantonness (that *pruritus audiendi*, Leachery and Itch of hearing) those who before they came amongst them were clean, rescued from them who live in error, who were baptized in the Name of Christ, instructed in the true Christian Faith, and Evangelical Doctrine? I think what has before been spoken upon this Sub-

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S. Jude
v. 8.
v. 15.

ject is so full and clear, that though they plead not Guilty, it will be no easier matter for them to free themselves. *NEITHER* will Saint Jude differ from his Brother Apostle. Likewise these fleshy Dreamers and visionaries, defile the Flesh or animal part with strange Imaginations; Or strong Phantasies and Delusions, and despise Dominions, speak evil of Dignities, the things they understand or know not. These are they which speak such hard words of God, that by his secret Will he never intended that his Son should be a propitiation for the sins of the whole World, nor that he would have all men to repent and be saved; which hard Speeches, these Ungodly Sinners have spoken and taught others to speak against him. Are they not Murmurers, Complainers, *μενέμενοι*, never contented with their present condition; but ever grumbling, desirous of innovation; given to change, endeavouring an alteration in the Established Government? for such an humour the word signifies; such Persons as are *Sortes sua minime contenti*: a description so exactly fitting with the querulous humour of these People, that all the Art in the World cannot coyn a fitter. And to conclude all Emphatically, These are they, which separate themselves, Animal, having not the Spirit, how highly soever they may pretend to it; nor having made a further progress in Religion, than what is meer Sensitive or Animal, as the Word *ψυχικοί* signifies, such natural attainments, as without Grace Men may, and many Heathens have attained to, unless they may be said to exceed them in the Confidence of proclaiming their own Worth and Merits.

Thus

Thus do they stand guilty by their Verdict of Christ and his Apostles, and if we must Judge of them by their fruits, and by the fore-mentioned signs, whether they are False Prophets, and Wolves in Sheeps clothing; then here is Separation, Sedition, Contention, Disobedience, Despising of Dignities, speaking evil of Dominions, Wrath, Strife, slanderous and false accusations of their Sober, Pious and Lawful Superiours; and much more of the same Nature, of which they stand daily convicted by their Preaching and Practice.

LET them now (if they can) shew that the Church of *England* does either teach or allow any of these things forbidden by *Christ* or the Gospel; or that any one of these signs of false Prophets do agree to them: And let all the World judge if the true Sons of the Church, are not the true Ministers of Righteousness.

AS for their Impeachment against us as guilty of Idolatry and Superstition, all the Art they have used for near this hundred Years has not been able to go further in the proof of it, than a bare saying so; and that (though pronounced never so Magisterially,) will amount to no more than a feeble Womans Argument: *They are so, because they are so. Ergo,* they are guilty of Idolatry and Superstition: Which may be good Logick amongst their silly Apron Disciples, but will never pass muster any where else.

AND for their slander, That our Clergy, especially the Prelates, are so much inclined to Popery; I know not whether it has more Malice or falshood in it. For they cannot be ignorant, how learnedly some former Bishops and some of the present Clergy have defended the Protestant Cause against all the Champions of *Rome*: and have shewn the forgeries and feign'd Miracles, upon which that Church has built her Usurpations; how amply have they satisfied the World, that we have not left *Rome* as anciently Christian, till *Rome* had first left the Ancient Catholick Apostolick Faith and Truth?

AND however the Men of this Party made the great
P and

and learned Arch-Bishop *Land* so much a *Papist*, as for that suspicion or imputation to lose his Head; they are obliged to that Head; which we lost more than he: And the best Arms they can employ against the *Papists*, they must be forc'd to borrow out of his Magazine: and so long as that Incomparable Piece of his against *Fisher* continues in the World; it will be an Eternal Monument of his Learning, Piety and firmness in the *Protestant* Doctrine; and of their false-hood and Cruelty in depriving our Church and the whole *Protestant* cause, of such an able Chief and expert Commander; and for no other Crimes but his Loyalty to his Prince, his Constancy to the Church, and his wearing the Sacred and Venerable Miter. Crimes great enough, if They were Judges, to take off the Heads of all the Bishops in the World.

THEY cannot but know how many several times before a Man comes from a Colledge to a Cathedral he must take the Oaths of Supremacy and Allegiance; and renounce the Church of *Rome*: and therefore they must suppose, That all these Pious and Reverend Fathers will make no scruple of Perjury, of which, if ever they return to the obedience of the Pope, they must be most horribly guilty: but the truth is they care not how much they suppose them guilty, and never think they can render them odious enough, though by the most improbable slanders which their Malice can invent. *God forgive them for it, for sure they know not what they do.*

CHAP. XX.

THE CONCLUSION.

AND now having found them thus guilty, I know they will say, I am a man of a persecuting Spirit, a Reprobate, a Machiavellian; a hard word they use to brand their Enemies withall, and which most of their Party know not what it means, whether a man or a Devil; or something worse if it could be. But it has been the hard measure of those whose names I do so reverence, that it will be the

greatest honour they can do me to put me in the Rear of them. The Captain of our Salvation was said to be a *Samaritan*, and to have a Devil; and the great Apostle tells us he was by some accounted their Enemy because he told them the Truth; and so long as the World indures it will be so: For,

Obsequium Amicos, Veritas odium parit.

Flattery will for a while procure many Friends, but great is the Truth, and will prevail though it raises a Man never so many Enemies. And if it shall be said, All Truths are not fit for all times, I must make that Necessity plead for me which can do violence to Nature; and which made the Son of *Craesus*, who before was Dumb, break his Silence with *Regem nolite occidere*. And it would make the dumb *As* speak the second time, if she were alive, to reprove the madness of these prophets who run on in the Ways of *Balaam*, to curse a Church and People whom the Lord hath Blessed; and they shall be blessed, when these their Enemies shall inherit the Woe, and perish in the Gain-saying of *Corah*. The very Geese will awaken the Guards, when they hear the barbarous *Gauls* secretly creeping up the Hill, to surprize the Capitol. And the silly Curs will bark, when they hear the Evening Wolf coming towards the Fold, to worry the Sheep. Danger opens every Eye, and Fear will open any Mouth.

I do not question but to run through various Censures: and am ever since I was at School, acquainted with the Fate of books. *Pro captu Lectoris, habent sua fata Libelli.*

And though it is uncommon, yet give me leave to close this Discourse, with what is usually the beginning of others, something to the Reader; which I do not because I love innovations, but because I hate long Prefaces, and will not be a Pimp to my own Pen, or Court the coy to cast their Eyes upon the following Sheets, with Epistolary Rhetorick: I had rather have People read, if they think good, and then judge, than judge by the Elaborate Front, and after read what it may be they will not like; and meet with

with Eager Wine after all the Promises of the Carved and Gilded Bush. All I have to say for my self is, That if I have not done so well as I should, I have done as well as I could: and am sure I shall deceive no expectation, because nothing was ever expected from me. If the judicious shall tax me of too much Levity, there is to entertain the greatest Sobriety, even under those little lightnesses, serious truths; and it was the humour of the Age, which has violent'd my Inclinations; with which even Truth is hardly palatable, without the Ragoust of Droll and Burlesque.

AS for the Airy and pleasant, they will think it too serious; and so it is to play withal: and if it may not by diverting, advantage them; I shall not be offended if they choose what they like better.

AS for my Friends, in which Number I reckon all those that love their Country, Prince, Laws, Liberty, and Religion; they will certainly pardon the Defective Effects of that Zeal and Passion I have for them, and their Interests; though in some things to the severity of Criticks, especially the prejudiced, I may appear to have been so far transported as to seem blind.

AND for my Enemies; to shew them I am a Church of *England* Man, I will forgive them, and pray for them; though for speaking out too plain, they hate me, persecute my Fame, or despightfully use my Reputation; and it may be I am too intent upon Affairs of greater concern, than to turn again and pelt Stones at the Dogs that bark at me; or to be angry, because I am dasht and bespatter'd in dirty Ways; which whoever travels in the same Road of Truth, that I have, must of necessity expect: and though a great Man tells us, *Of Writing Books there is no End*; I will hope there will be such an End, as proceeds from there being no necessity of such Books; because, no occasion for them.

—*Dabit Deus his quæ; Finem.*

F I N I S.

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